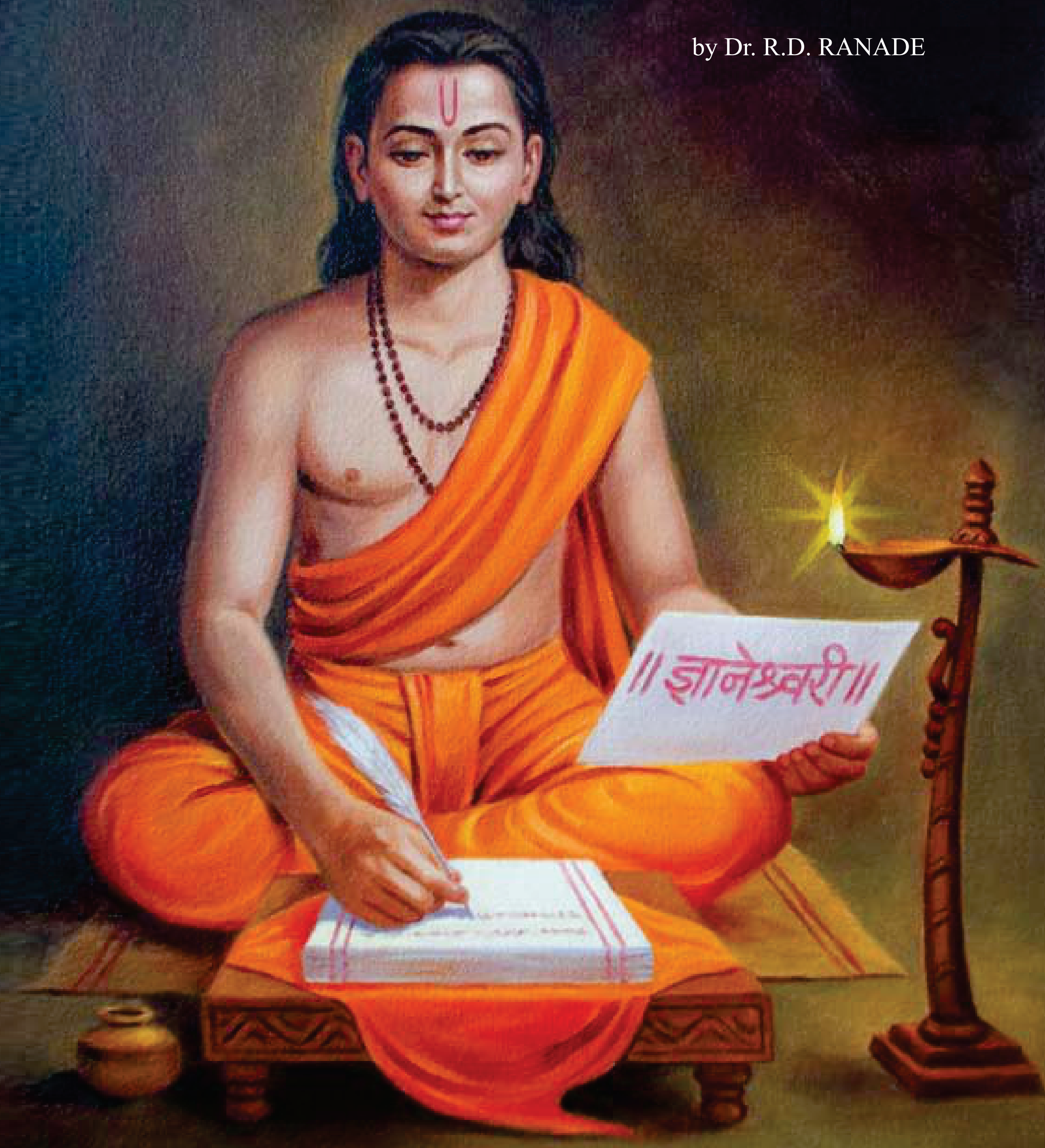
INTELLECTUAL MYSTICISM of JNANADEVA

Nivruttinatha, Sopana, Muktabai and Changadeva

by Dr. R.D. RANADE



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By Dr. R. D. RANADE

Academy of Comparative Philosophy and Religion,
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FOREWORD

Shri Gurudev Dr. R. D. Ranade, M.A., D.Litt. Professor Emeritus of Philosophy, Allahabad University was one of the greatest mystic saints and world renowned Philosopher from Modern India. His Literary work from the books 'The Constructive Survey of Upanishadic Philosophy' to 'Bhagavadgita - as the philosophy of God Realization', have left behind glorious imprints.

Gurudev served as the Vice-Chancellor, Professor, Head and Dean of Philosophy at the Allahabad University guiding and mentoring intellectual luminaries of Modern India. For the Global Family, he had a vision and concern to achieve holistic welfare of human kind through sustained awareness of spiritual unity in diversity.

The Diversities of spiritual faiths were envisioned to be contained by the unity of spiritual reason through the establishment of the Academy of Comparative Philosophy and Religion, Belagavi, Karnataka. Having conceived the ACPR in 1924 at Pune, he proceeded on his mission to deliver the ACPR, Belagavi in 1952, as an immortal heritage to the world at large.

ACPR's Head Quarter is at Hindwadi, Belagavi and registered as a Public Trust under Registration No.E-233(BGM)/1952. ACPR publishes an English Quarterly National Journal 'The Pathway to God' along with republication and reprint of original classic philosophical works.

As a fitting tribute to Gurudev and his vision, Dr. S. Radhakrishnan, the Philosopher-Statesman-President of India, took pride in volunteering to inaugurate the head quarters of ACPR in 1965.

ACPR is a global gallery where eternity keeps whispering and provides an all millennium venue for the meetings of 'Intellectually inclined' amongst God's Children. ACPR is an unusually divine mansion with its large and open ambience without conferring centrality of radiation to any specific religion, faith, cult or heritage with an open acceptance in the Universal belief of a divine humanity.

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a) To work for the spiritual unity of Mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritually minded persons through,

1) Spiritual Symposiums,
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6) To start research centers in all the faculties.

About two years ago when His Holiness Shri Shiddheshwar Swamiji who is (A Spiritual Ambassador to the humanity) of 'Dnyanayogashram' (Jnana Yoga ashram) of Vijayapur visited ACPR Belagavi, suggested the task of re-printing "Mystical Experience of Maharashtra Saints in philosophical contexts" authored by Gurudeo Ranade in five sections to bring it to the comprehension of the layman by incorporating pictures relating to spiritual experiences in the life of these saints.

Sant Jnaneshwar (13th Century), the extra-ordinary divine phenomena who lived for 21 years during the 13th century attained immortality through his Jnaneshwari and inspiration of a heritage. His eloquence with the spiritual to the metaphysical experience, the cataloguing of virtues and vices is based upon the essence of 'Devotee being the Beloved: God being the Lover, as experienced by Arjuna. Jnaneshwar places the path of devotion, the Bhakthi marga on par with the Samkhya, Dhyana and Karma marga in the path of salvation through intellectual mysticism.

Shri Siddeshwar Swamiji has been a source of inspiration and guidance in this noble task. We appreciate the generous contribution of donors in meeting the cost of printing and a special mention of thanks to M/s. Motilal Banarsidass, the original publishers of the book.

I acknowledge sincere efforts of the artist, Sri Chandrashekhar Ranganekar, for his impressive illustrations of pictures inserted in the book.

I thank, Shri Ashok Dhond, Proprietor of Impressions Printing Press, Belagavi for his support, concern and promptness in completing the five parts within a short period of time.

Date : 01-03-2016
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Maruti B. Zirali,
Secretary,
On behalf of Board of Trustees,
ACPR Belagavi.

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CHAPTER VI. General Review of the Period.

CHAPTER I.

Jnanadeva: Biographical Introduction.

1. The Condition of Maharashtra in Jnanadeva's time.

The Maharashtra of Jñānadeva's time was a free Māhārashtra, yet unmolested by Mahomedan invaders. The kings of Devagiri - were all supreme, and among them particularly Jaitrapāla, who ruled from 1191 A.D. to 1210 A.D. (Sake 1113-1132). Of the first of these, Mukundarāja has been reported to be probably the spiritual teacher-Mukundarāja, the author of the Paramāmrita and the Vivekasindhu, and probably the first great writer of note in Marāthi literature. In Jñānadeva's time the ruler at Devagiri was the Yādava king Rāmadevarao, who is actually mentioned by name towards the close of the Jñānesvari. He was a great patron of learning, as also, it seems, a devotee of the god of Pandharpur, whose shrine he visited and endowed with a munificent sum of money. On the whole, the Mahārāshtra preceding the days of Jñānadeva was a free, unmolested, and prosperous Mahārāshtra, where no internecine strife reigned, and where all was unity.

2. Mukundaraja.

We must say a few words about Mukundarāja, the teacher of Jaitrapāla, especially because his Paramāmrita seems to have suggested the title of Anubhavāmrita (or as it is also otherwise called Amritanubhava) to Jnanadeva ; and yet again because Mukundarāja was not merely a Vedāntic philosopher, but, as may be gathered from his writings, a mystic also. In his Vivekasindhu II. ii. 34, Mukundarāja traces his spiritual lineage from Ādinātha, his direct spiritual teacher having been Harinātha by name. Mukundarāja tells us in his Vivekasindhu how Harinātha tried to propitiate God Sankara by all sorts of spiritual practices, by utter resignation, by fasting, by concentration, and by every other conceivable remedy to attain to God, and how ultimately, all of a sudden, God Sankara appeared to him in a vision, and endowed him with spiritual illumination. It is true that the language of Mukundarāja's works appears modern, and it is for this reason that doubt has been thrown upon such a great anteriority being assigned to Mukundarāja; but when we remember that ancient works may in course of time be recast into modern form, it need not seem impossible that Mukundarāja's works themselves may also have been recast, and that therefore what modernity there appears in his works is due to the successive shape that the works took after him. As there is, however, an early reference in Mukundarāja's works to the date of composition of the Vivekasindhu, namely, 1188 A.D. (Sake 1110), and as there is a reference also to the king Jaitrapāla whose date has been fixed between 1191 to 1210 A.D. (Sake 1113 to 1132), it does not seem impossible that Mukundarāja lived at that early date assigned to him by tradition.

3. The Paramāmrita of Mukundarāja.

The Paramāmrita of Mukundarāja is a work in which was made the first systematic attempt in Marathi for the exposition of the Vedāntic principles. Mukundarāja discusses the nature of the physical body, the subtle body, the causal body, and other such topics. He adds to this intellectual exposition some mystic hints which show that Mukundarāja was not merely a philosopher, but a saint likewise. In the 9th chapter of the work, he tells us in Yogic fashion the practical way to God-attainment, and in the 12th he speaks of the great bliss that arises from spiritual experience. In this latter chapter, he tells us how perspiration, shivering, and other bodily marks characterize the ecstatic state (XII. 1), how bodily egoism vanishes in the contemplation of the Divine, how all sensual desire dwindles to a nullity, how all the senses are filled with joy even when there is no physical enjoyment (XII. 6), how in the palace of Great Bliss one enjoys the woman that makes her appearance in the state of ecstatic realisation (XII. 7), how when both knowledge and not-knowledge are at an end, there is the realisation of the empire of unitive life for the mystic (XII. 8), how by the force of the Great Bliss, no mental state ever dares to intrude upon a mystic's consciousness (XII. 10), and how this Great Bliss can be experienced only by the mystic, while others stare in wonder and sit silent (XII. 13). Mukundarāja tells us furthermore that a mystic never allows others to know his real state (XIII. 11), detailing how he loves all beings, because they are all of them the embodiments of God (XIII. 16), how though a Saint knows the inner hearts of all, he is yet regarded as a lunatic (XIII. 23), and how in the Great Bliss of the ecstatic state he never remembers that he has a world to relieve from the bonds of mortal existence (XIII. 27). With a shrewdness that comes out of spiritual experience, Mukundarāja tells us finally that a mystic should never reveal his inner secret (XIV. 18), for fear that if mystic knowledge were to be cheap among men, people would have an easy chance of deriding the mystic wisdom, assuring us, finally, that he who contemplates the inner meaning of the Paramāmrita shall turn back from the world and see the vision of his Self (XIV. 25).

4. King Ramadevarao of Devagiri.

As Mukundarāja lived in the time of Jaitrapāla so Jñānadeva lived in the time of Rāmadevarao of Devagiri. That this Rāmadevarao was a worshipper of Vithoba of Pandharpur, is known from an inscription in the temple of Pandharpur which tells us that he visited that temple in 1276 A.D. (Sake 1198) on the full-moon day of Mārgasirsha, and the inscription goes on to tell us that Rāmadevarao was the head of the religious community of Pandharpur. It was during his reign that Jñānadeva composed his Jñāneśvari in 1290 A.D. (Śake 1212). Two years before Jñānadeva took Samādhi, that is to say, in 1294 A.D. (Śake 1216), Alla-uddin Khilji had already come over to Ellichpur with the intention of falling upon Devagiri. His forces were immense and powerful, and he was backed up by the Emperor of Delhi, for which reasons Rāmadevarao gave him a large ransom, and saved his kingdom. But, in 1306 A.D. (Śake 1228), Allauddin Khilji sent again against Devagad a large force under Malik Kaphar, and with the help of his thirty-thousand horse Malik Kaphar was able to ransack the whole country of Rāmadevarao and carry him to Delhi, where the latter remained a prisoner for six months, and, returning to his kingdom, died in 1309 A.D. (Śake 1231). The kingdom of Devagiri did not last long thereafter. It was confiscated by the Emperor of Delhi in the year 1318 A.D. (Śake 1240). This tragic end of the dynasty of Rāmadevarao, Jñānadeva did not live to see. So long as Jñānadeva lived, the kingdom of Rāmadevarao enjoyed all prosperity.

5. The Mahanubhavas.

So far about the historical back-ground at the time of

Jñānadeva. Let us now turn to the religious back-ground. Here we must take into account two strong forces prevalent before the days of Jñāanadeva: the first was the literature and the influence of the Mahānubhāvas, and the other the great Yogic tradition of the Nāthas. As regards the former, it must be remembered that it is a literature which certainly claims our attention, and in brilliance of style certainly paves the way for a later production like the Jñāneśvari. The Mahānubhāvic conceits are like the conceits of the early Elizabethan writers, and we may say that Jñānadeva stands to the Mahānubhāvas just in the same relation in which Shakespeare stood to the early Elizabethans. Indeed the whole range of Mahānubhāva literature has not yet been brought to light; and what with the discovery of the key to the literature of the Mahānubhāvas which we owe to the late Mr. Rajavade, what with the great trouble which the late Mr. Bhave took in bringing the Mahānu-bhāva literature to light, and what with the aspirations of the modern Mahānubhāvas themselves to bring their literature into line with the literature of the early great Marāthi writers, we may hope that very soon the leading literary works of the Mahānubhāvas will become the property of all. When this happens, we shall be able to see how far Jñānadeva in his great conceits, in his imaginations, in his flights of poetical fancy, in his vocabulary, as well as in his diction, stands related to the Mahānubhāvas ; but it may be said at once that the Mahānubhāvic contribution to religion was of a peculiar kind, and that Jñānadeva owed practically little to that tradition. It is true that the Mahānubhāvas made current certain Yogic practices which might have influenced some of the writings of Jñānadeva; but so far as the philosophy of religion is concerned, Jñānadeva goes back to the Upanishads, the Bhagavadgitā, the Bhāgavata (which, by the by, he also mentions in his great work) and such other early classics. The Mahānubhāvas were hitherto regarded as having disbelieved in the caste system, as having disregarded the teachings of the Vedas, as having felt no necessity for the system of the Āśramas, and as not having recognized any deities except Krishna. But modern apologists of that sect are announcing that they have ever believed in the caste system ; that though they have not recognized the principle of slaughter in Yajña, still they have believed, on the whole, in the Vedas ; that they have sanctioned the system of the Āśramas; and that even though they worship Chakradhara as Krishna, by Chakradhara is not to be understood certainly the man who founded that sect at the beginning of the 11th century. Hence even though they believe in Krishna, they do not believe in Vitthala. They would recognize no other deities except Krishna himself. It is probably due to the recognition of this deity that they wear dark-blue clothes. The insinuation, which some critics of Jñāneśvara have made to the effect that the references to the blue colour in his Abhangas are influenced by the Mahānubhāvas, absolutely loses all weight, when we take into consideration the fact that the blue colour referred to by Jñānadeva in his Abhangas is the blue colour of mystic experience, and not the blue colour which is the characteristic of Mahaānubhāva costume. And as for the non-worship of any deity except Krishna, the worship of Krishna or Vitthala in the Jñānesvara school marks that school away from the Mahānubhāva sect. But it cannot be gainsaid that the Mahānubhāvas exercised a great deal of influence in their day, and that Jñānadeva, so far from being merely a partisan or an opponent of them, took a more broad-minded and liberal view, going back to the fountain-head of the Hindu religion.

6. The Nathas.

Another influence this time of the Yogic kind was afloat in the country before the days of Jñānadeva. We know how Trimbakpant, the great-grandfather of Jñānadeva, was initiated at Apegaon by Gorakshanātha ; we know how later Gahininātha, the disciple of Gorakshanātha, initiated Nivrittinātha. Gorakshanātha himself was a lineal spiritual descendant of Matsyendranātha, but we do not know whether this latter may be regarded as a historical person. Then again, we do not know anything about the place in which the Nāthas lived. They are claimed by the people in Bengal as having lived in their part of the country; by the Hindi people as having lived in theirs ; by the Marāthi people as having lived in theirs. Thus, for example, the story of Jālandhara and Maināvati is probably a Bengali story, while in Maharāshtra in the District of Satara, there is yet shown a hill sacred to Matsyendranātha, which is called Matsyendragada, and a huge tamarind tree called the Gorakshachiñcha sacred to Goraksha. When Gahininātha instructed Nivrittinātha, we are told that the instruction took place at Brahmagiri near Nasik. It thus seems that Mahārāshtra disputes with Bengal the honour of being the habitat of the Nāthas. It seems very probable that Gorakshanātha and Gahininātha actually existed : that Gahininatha was a historical person is proved by his having imparted instruction to Nivrittinātha and Jñānadeva ; that Gorakshanātha also did likewise exist is proved by some works like Goraksha-Samhitā which go after him and are still extant. All religions thus lose themselves in mystery at their start, and it is only later that they come to the vision of men. Thus was it with the Nātha-sampradāya. The full-fledged fruit of their Sampradāya appeared to view in the great immortal work of Jñānadeva, and it shows what that wisdom was, which Jñānadeva imbibed from his spiritual ancestors. It is also likely that the Nāthas may have been itinerant religious devotees. Thus their appearance in Bengal, in the Hindi-speaking country, as well as in Mahārāshtra, could be very well explained. What disciples they made is not known. But if they produced one such disciple as Jñānadeva, the whole raison d'etre of their spiritual life may be said to have been fulfilled.

7. The Ancestors of Jnanadeva.

Trimbakpant is the first well-known ancestor of Jñānadeva. He was, in fact, his great-grand-father. We have referred to the fact that he obtained spiritual initiation at the hands of Gorakshanātha. Bhingarkar produces a document in which Trimbakpant was made the provincial Governor of Bida in 1207 A.D. (Sake 1129) by the king of Devagiri. Bhingarkar also produces another document in which Haripant, the son of Trimbakpant, was made the captain of an army in 1213 A.D. (Sake 1135). The physical lineage of Jñānadeva comes not from Haripant, but from another son of Trimbakpant, namely, Govindpant. Jñānadeva's father, Vitthalpant, was the son of this Govindpant, and it is the story of Vitthalpant which we now proceed to trace.

8. The Story of Vitthalpant.

Vitthalpant inherited from his ancestors the Kulkarni-ship ofĀpegaon, a village situated on the northern bank of the Godavari, a few miles away from Paithana. He was married to Rakhumābāi, the daughter of Sidhopant, Kulkarni of Ālandi. It seems Vitthalpant took very much to heart the death of his father Govindpant, and that thereafter he became disgusted with life. From a document produced by Bhingarkar which bears the date 1266 A.D. (Sake 1188), it seems that Vitthalpant with his wife was invited by Sidhopant to live with him, and that he was advised to give up attachment to worldly life only after the obtainment of progeny. Vitthalpant had no children from his wife for a long time, which was another cause of his increasing disgust with the world. One day, with the consent of his wife, he left home and family to live in Benares. He there took orders, and was initiated as a Samnyasin either by Rāmānanda himself, or by one belonging to his school. There is here a little difference of opinion as to whether Vitthalpant as a Samnyāsin belonged to the Ānanda school or to the Āśrama school. Nābhāji, and therefore Mahipati, say that he belonged to the Ānanda school. Nāmadeva and Niloba relegate Vitthalpant to the Āśrama school. Nāmadeva tells us how Vitthalpant, whom he calls Chaitanyāśrama, later became a house-holder : चैतन्याश्रमवासी। जाहले गृहवासी. In any case, it is certain that while Vitthalpant's spiritual teacher was once travelling from place to place on a spiritual pilgrimage, he got down at Ālandi, where meeting with Siddheśvarapant and Rakhumābāi, who were pining after the loss of Vitthalpant, he was moved with their heart-felt supplications, and coming to know that Vitthalpant, whom he had made a Samnyāsin, had left behind him a wife to support, promised to send Vitthalpant back as soon as he returned to Benares. Accordingly, when he came to Benares, he sent Vitthalpant to Ālandi with remonstrations and expostulations to first have progeny from his wife Rakhumābāi by becoming a Grihastha again. On his return back to the order of a Grihastha, Vitthalpant had from Rakhumābāi four children in succession, all of them, it seems, born at Āpegaon. The names of these were Nivrittinatha, Jñānadeva, Sopana and Muktābāi. It is occasionally supposed that these names are merely allegorical representations of the stages of an advancing mystic. But this is a delusion. The whole history of the four children, their actual doings on earth and the Samādhis they have left behind them, give the lie direct to the alleged allegory. The only question is about the dates of birth of these four children, and this we proceed to investigate.

9. Jnaneivara Chronology

The determination of these dates is a matter of some difficulty, inasmuch as there are two different traditions about their dates.. According to one, and the more usually accepted tradition,

Nivrittinatha was born in 1273 A.D. (Śake 1195), and passed away in 1297 A.D. (Śake 1219) ;

Jñānadeva was born in 1275 A.D. (Śake 1197), and passed away in 1296 A.D. (Śake 1218) ;

Sopāna was born in 1277 A.D. (Śake 1199), and passed away in 1296 A.D. (Śake 1218);

Muktābāi was born in 1279 A.D. (Śake 1201), and passed away in 1297 A.D. (Śake 1219).

According to another tradition, the tradition given by Janābai,

Nivrittinātha was born in 1268 A.D. (Śake 1190);

Jñānadeva was born in 1271 A.D. (Śake 1193);
Sopāna was born in 1274 A.D. (Śake 1196) ;
Muktābāi was born in 1277 A.D. (Śake 1199).

The matter of immediate interest to us is the determination of the two dates in the case of Jñānadeva. The one historically accredited fact in his life is that he wrote the Jñāneśvari in 1290 A.D. (Śake 1212). Even here there is another reading which tells us that Jñānadeva wrote the Jñāneśvari in 1284 A.D. (Śake 1206). But, on the whole, we may say that there is a consensus of agreement in taking the date of the composition of the Jñāneśvari to be 1290 A.D. (Śake 1212). This date, then, may be said to be a settled fact. As to how long Jñānadeva lived prior to this date and how long after it, we can settle only approximately. To say that Jñānadeva was born in 1275 A.D. (Śake 1197) makes him only fifteen years old at the time of the composition of the Jñānesvari; while to say that he was born in 1271 A.D. (Śake 1193) makes him nineteen years old at the time of the composition of the work. Now it does not seem humanly possible that Jñānadeva could have written his great work only when he was fifteen ; for a boy of nineteen years of age also to produce such an immortal work is a matter of no small difficulty. But if we were to choose between these two dates only, we had rather say that Jñānadeva was nineteen years old, than that he was only fifteen, at the time of the composition of the work. If, then, Jñānadeva is to be taken as nineteen years of age at the time of the composition of the Jñāneśvari, his birth-date must be fixed at 1271 A.D. (Śake 1193). This is what Janābāi actually tells us. She tells us that Jñānadeva was born in 1271 A.D. (Śake 1193), and that his brothers and sister were born correspondingly. The Abhanga runs as follows :—

शालिवाहन शके अकराशें नव्वद । निवृत्ति आनंद प्रगटले ।।
त्र्याण्णवाचे साली ज्ञानदेव प्रगटले । सोपान देखिले शाण्णवांत ।।
नव्याण्णवाचे साली मुक्ताई देखिली । जनी ह्मणे केली मात त्यांनी ।।

It must be remembered that even this Abhanga has got its variant readings, which suit the later chronology of the brothers and sister, but this does not end our difficulties. When did Jñānadeva pass away? According to the tradition which regards Jñānadeva as born in 1275 A.D. (Sake 1197), he is made also to pass away in the year 1296 A.D. (Sake 1218). That Jñānadeva did actually pass away in the year 1296 A.D. (Sake 1218) is attested to by the Abhangas of Namadeva, Visoba Khechara, Chokhamela and Janabai herself. If then, according to Janabai's Abhanga, Jñānadeva must be regarded as having passed away in the year 1296 A.D. (Sake 1218), we must adopt one of the three alternatives : either that Jñānadeva lived for twenty-five years from 1271 A.D. to 1296 A.D. (Sake 1193 to 1218) a fact which contradicts the statement that is made by many men, and particularly by Jñānadeva himself, that he lived only for twenty-two years and that he passed away at twenty-two बालछंदो बावीस जन्में । तोडिली भवाब्धींची कर्मे ।।, or else we must bring back the date of his passing away from 1296 A.D. to 1293 A.D. (from Sake 1218 to 1215), if his life-span of twenty-two years is to be taken as an accredited fact. Hence we see that the determination of the dates of Jñānadeva's birth and passing away offers no small difficulty. This fact, however, remains certain that the Jñāneśvarī was written in 1290 A.D. (Śake 1212) and that that was the central fact of his life.

10.The Life-Storv of Jnanadeva.

The other facts of Jñānadeva's life may briefly be told.

Jñānadeva along with his brothers and sister, Nivritti, Sopāna and Muktābāi was the offspring of a saint turned house-holder. That brought no small calumny from the orthodox society on these children. The orthodox Brahmins refused to perform the thread ceremony of Jñānadeva and his brothers. Their father Vitthalpant took them to Nasik, where, in order to spend his life in holy activity, he used every day to circumambulate the Brahmagiri near Tryambakeśvara. Once, while he was taking all his children with him on a circular route, a tiger jumped upon them, and in great fear Vitthalpant and his children began to run away. Vitthalpant along with Jñānadeva, Sopāna and Mukābāi was able to return home, but Nivrittinātha was missing. As Nivrittinātha was separated from his father and brothers, he went to a cave in Brahmagiri, where it is reported that he met Gaininātha, (who initiated him in the mystic line), and after a few days returned home. When Vitthalpant actually died we do not know. But it is evident, that after his death, Nivrittinātha initiated Jñānadeva. The social persecution was yet unabated. The four children, therefore, determined to go to Paithana to obtain a certificate of Suddhi from the Brahmins of Paithana, which was then regarded as a very orthodox centre. We do not know how much authenticity to attach to the letter of Suddhi which Hemādapant and Bopadeva, the wise men of the day, were instrumental in giving, to the four children. It seems that the Brahmins of Paithana must have been struck at the great spiritual learning and intelligence of these boys, and that, therefore, they gave them the required certificate of purification. This incident is supposed to have happened in 1287 A.D. (Śake 1209). After obtaining the certificate of purification, Jñānadeva returned along with his brothers and sister and went to Nevase, where by his spiritual power he saved Sacchidananda Bābā from a dangerous illness. This rescue filled Sacchidānanda Bābā with a sense of deep gratitude, and he became a very willing amanuensis for the writing of Jñānadeva's great work, the Jñāneśvari, which was completed by Jñānadeva at Nevase. A pillar is still shown at Nevase where this writing took place. In the Jñāneśvari, Jñānadeva imagines that Nivrittinātha is sitting to hear the discourse, and that he is expounding the discourse to an assembly of learned men and saints. Tradition also has it that Nivnttinātha, not being satisfied with the Jñānesvari which is merely a commentary on the Bhagavadgītā, ordered Jñānadeva to write an independent treatise (later known as the Amritānubhava), which Jñānadeva accordingly wrote. It seems that Nivrittinatha and Jñānadeva, along with Sopāna and Muktābāi, later visited Pandharapūr. It was this visit to Pandharapūr about 1293 A.D. (Śake 1215), which made Jñānadeva and Nāmadeva spiritual friends, which filled Jñānadeva with an enthusiasm for the Pandhari Sāmpradāya, of which he later became the first apostle. Jñānadeva and Nāmadeva thereupon have been reported to have wandered throughout the length and breadth of Upper India. They went from Pandharapūr by the Karhāda road, which is yet to be seen at Pandharapūr, and then it is said that they went to Delhi and Benares and other places. After having finished the holy places, where they must have met and initiated a number of men into the line of the Saints, they returned to Pandharapūr, probably about 1296 A.D. (Śake 1218) on the eleventh day of the bright half of the month of Kārttika, at the time of the great festival. After having finished the ceremony at Pandharapūr on the full-moon day, Jñānadeva manifested a desire to Nāmadeva to go to Ālandi, for he said he wanted to pass away from this world. Nāmadeva, along with a number of other great spiritual men, accompanied Jñānadeva and his brothers and sister from Pandharapūr to Ālandi, where on the eleventh day of the dark half of Kārttika, they kept awake the whole of the night, performing devotions to God. They filled the whole air with spiritual Kirtanas. Having spent the twelfth day of the month in that manner, Jñānadeva told Nivrittinātha on the thirteenth day that he would pass away that day. We are told in an Abhanga which is attributed to Jñānadeva himself that Jñānadeva sat performing Kirtana and meditating on God, and that he passed away in that state:-

ज्ञानदेवें घेतलें दान । हृदयीं धरोनियां ध्यान ।
समाधि बैसला निर्वाण । कथा कीर्तन करीतसे ।।

Nivrittinātha placed a slab on the Samādhi of Jñānesvara. This incident happened before the temple of Siddheśvara inĀlandi which is to be seen even to-day. The temple contains an image of Śiva, and it seems Jñānadeva took Samādhi before that temple. The temple of Siddhesvara cannot itself be a Samādhi erected over the bones of another saint - a saint named Siddheśvara. It seems probable that it is a temple dedicated to God Śiva and called the Siddheśvara temple. The face of Jñānadeva's Samādhi must have been in the direction of the temple of Siddheśvara, that is to say, to the west. This is a contrast with the description which Jñānadeva has given in the Jñāneśvari that a mystic must pass off with his face turned towards the north. In any case, if God is both to the north and to the west, it matters not in what direction a mystic turns his face at the time of his death. It was even so with Jñānadeva. That he took Samādhi before the temple of Siddheśvara, is an undoubted fact. That this temple of Siddheśvara had been a place of pilgrimage long before Jñānadeva, is also established. That there was even the worship of Vitthala in Ālandi long before Jñānadeva was born, a fact which we shall allude to somewhat later is also established. Thus did happen that great incident: Jñānadeva passed off at Ālandi, making Ālandi one of the greatest places of pilgrimage on earth.

11. The Works of Jnanadeva.

The four great works of Jñānadeva are the Jñāneśvari, the Amritānubhava, the Abhangas, and the Chāngadeva Pāsashti. Now nobody has doubted that the Jñānesvari and the Amritānubhava are from the same pen. The language, the ideas, and the vocabulary are so similar that they may be easily recognized as having come from the same pen. If, for example, in the Jñāneśvari XVII. 3, Jñānadeva praises Nivrittinātha as being superior to God Śiva ह्मणोनि शिवेसी कांटाळा । गुरुत्वें तूंचि आगळा, in the Amritānubhava like wise, he tells us that even Śiva asks an omen from Nivrittinātha शिवही मुहूर्त पुसे । जया जोशियातें. But some doubt has been thrown upon whether the Abhangas and the Chāngadeva Pāsashi should be attributed to the same writer. As we shall see later, we have justification enough to say that they come from the same pen. As to whether, however, the Amritānubhava was written after the Jñānesvari or before it, opinions differ. According to one opinion, the Amritānubhava, even though an independent work, does not possess that high-flown philosophical and mystical sentiment which is the characteristic of the Jñāneśvari, which, for that reason, is to be regarded as a later production. Prof. Patwardhan, for example, says that "the language, the vocabulary, and the imagery in the Amritānubhava are so scanty, poor, and monotonous as compared with that in the Jñānadevi that it may safely be concluded that the Amritānubhava preceded the Jñāneśvari." On the other hand, there is a direct reference in the Amritānubhava to the treatment of a certain problem in the Jñānesvari, which makes the Amritānubhava appear to come later than the Jñāneśvari. For example, when in the Amritā-nubhava, Jñānadeva says - वैकुंठीचेंनिही सुजाणें । ज्ञानपाशी सत्त्वगुणें । बांधिजे हें निरूपण । बहु केलें ।। that omniscient Being of Vaikuntha has described at length how a man is tied by the Sattva quality with the rope of knowledge which, as readers of the Jñānesvari are aware, is a direct reference to the treatment of the problem in that work on the verse in the Bhagavadgltā सुखसंगेन बध्नाति ज्ञानसंगेन चानघ (XIV. 6), we have to suppose that the Amritānubhava must have been written later than the Jñāneśvari.

12. The Style of Jnanesvari.

As regards the style of the Jñāneśvari, there rarely has been even in other languages another work which shows the same flights of imagination that Jñānadeva shows in his Jñāneśvari. The employment of analogy at every step in the exposition of any philosophical problem was the most characteristic method in Jñānadeva's time. Wide world-experience is evinced by Jñānadeva at every step : it is really wonderful how at the young age of fifteen or nineteen, such a work should have been composed. Whence could the author have acquired such a vast experience of the world. The treatment of any problem in the Jñāneśvari is so lucid, so penetrating, and so full of the fervour of spiritual experience that every reader of it is forced to admit its claim to be regarded as the greatest work in the Marāthi language ever written. The Ovi which Jñānadeva employs is a form of the Abhanga itself. In fact, it is from Jñānadeva's Ovi that the Abhanga metre later sprang up. The Ovi of Jñānadeva, however, differs from the Ovi of Ekanātha, inasmuch as the one contains three lines and a half, and the other contains four lines and a half. But Jñānadeva's Ovi is incomparable. As Prof. Patwardhan says: " With Jñānadeva the Ovi trips, it gallops, it dances, it whirls, it ambles, it trots, it runs, it takes long leaps or short jumps, it halts or sweeps along, evolves a hundred and one graces of movement at the master's command. In the music of sound too it reveals a mysterious capacity of manifold evolution. The thrill, the quiver, the thunder, the bellow, the murmur, the grumble—in fact, every shade of sound it wields when occasion demands. It is an instrument that he has only to touch, and it responds to any key high or low, and to any note and tune." As regards the literary value of the work as a whole, we cannot do better than quote the same learned Professor once again: "The Jñāneswari is from the literary side so exquisite, so beautiful, so highly poetic in its metaphors and comparisons, similes and analogical illustrations, so perspicuous and lucid in style, so rich in fantasy, so delightful in its imagery, so lofty in its flights, so sublime in tone, so melodious in word-music, so original in its conceits, so pure in taste .... that, not with standing the profundity, the recondite nature of the subject, and the inevitable limitations attendant upon the circum stance that the author's main object was to make the original intelligible, rather than add anything new, the reader is simply fascinated, floats rapturously on the crest of the flow, and is lost in the cadence of the rhythm and the sweet insinuating harmonies, till all is thanks-giving and thought is not."

13. The History of the Text of the Jnanesvari.

As regards the text of the Jñānesvari, we have to note that even though the actual text dictated to Sacchidānanda Baba, is not available, we have a very close approximation to it in the redaction of the original Jñāneśvarl which Ekanātha undertook in 1584 A.D. (Śake 1506). The incident of the redaction runs as follows. Ekanātha, three hundred years later, once suffered very acutely from a throat disease. While he was thus suffering, Jñānadeva appeared to him in a dream and told him that a root of the Ajāna tree at Ālandi had encircled his neck, and that, therefore, Ekanatha should go to Alandi to extricate it from his neck ; upon which, Ekanātha went to Ālandi and did as he was directed. The Abhanga which Ekanātha composed at the time of the incident runs as follows :

श्री ज्ञानदेवें येऊनी स्वप्नांत । सांगितली मात मजलागी ।।1।।
दिव्य तेजःपुंज मदनाचा पुतळा । परब्रह्म केवळ बोलतसे ।।2।।
अजान वृक्षाची मुळी कंठास लागली । येऊनि आळंदी काढ वेगीं ।।3।।
ऐसें स्वप्न होतां आलों अलंकापुरी । तंव नदीमाझारी देखिलें द्वार।।4।।
एकाजनार्दनी पूर्वपण्य फळलें । श्रीगुरु भेटले ज्ञानेश्वर ।।5।।

We are told in this Abhanga that the way to the Samādhi of Jñānadeva was through a hole in the river. What we are at present shown in Ālandi is the way of entrance to the inside of the Samādhi of Jñānadeva underneath the image of a Bull, situated between the Samadhi of Jñānadeva and the Lingam of Siddheśvara. If, therefore, Jñānadeva entered by that hole, it seems that the waters of the Indrāyani at that time were running near the temple, and that the temple was situated in the bed of the river. Anyhow Ekanātha entered by that hole, did as directed, and probably found inspiration for a revision of the Jñāneśvarl when he went to visit that great Saint's shrine. The work which Ekanātha accomplished for the Jñāneśvari is characterized by Mr. Bhāradvāja as having consisted in "the omitting of some verses, the putting in of new verses, transforming old word-forms and substituting new understandable forms". Now even though there might be some justification in saying that the language of Jñānesvari was modernized by Ekanātha, it is not true that Ekanātha took liberty with the verses in the Jñānesvari itself. From a remark which Ekanātha has himself left to us to the effect that anybody who would tamper with the text of the Jñāneśvari by substituting any new verses "would be merely putting a coconut-shell in a disc of nectar", it seems that Ekanātha neither omitted any verses nor put in any new verses, but that he only modernized the text and made it accord with the idiom of his time. It is for this reason that Ekanātha's redaction of the Jñāneśvari has been accepted as authoritative during the whole of the last three centuries. The edition which Rajavade has recently published consists of eighty-eight hundred ninety-six (8896) verses; while Ekanātha's edition consists of exactly nine thousand (9000) verses. Rajavade claims that his edition is even older than that which Ekanātha found and used for preparing a correct text of the Jñānesvari in his time. Another attempt was being made by Mr. Madagaonkar for bringing to light what he regarded to be the only correct text of that work. Unfortunately this work has not seen the light of day, although Madagaonkar's earlier edition of the Jñānadevi, which does not differ materially from the text of Ekanātha, is available. As to the actual text Ekanātha used for the improvement of the Jñāneśvari, we have not yet material enough to judge ; but let us hope that during the course of time some new discoveries may enable us to see what text Ekanātha himself used, so that by collating all the early texts available, we may approximate as much as possible to the original text of the Jñāneśvari.

14. The Problem of two Jnanadevas.

When we come to the consideration of Jñāneśvara's Abhangas, we are landed into a problem which has become the crux of Jñānadeva scholarship during the last half century. Bhāradvāja wrote certain articles in which he tried to prove that the Jñānadeva of the Abhangas was not the same as the Jñānadeva of the Jñānesvari, or the Amritānubhava. He urges that the author of the Jñāneśvari lived and died in Āpegaon ; and that he was a Saiva and not a follower of the Pantdhari Sāmpradāya. On the other hand, the author of the Abhangas lived and died in Ālandi; he was under Mahānubhāvic influence, and yet was a devotee of Pandhari. The arguments which he adduces for his position are as follows:—

(1) The style, the language and the ideas of the Abhangas and of the Jñāneśvari are profoundly different.

(2) That the Abhangas contain only Vitthala worship, and that there is no mention of Vitthala, or Vitthala Sāmpradāya, in the Jñāneśvarl.

(3) That in Āpegaon there are two Samādhis joined together, one of which may be said to be that of Jñānadeva ; and that in the records of the Kulkarni of that place, we find the entry that a certain land has been dedicated to this Samādhi of Jñānadeva: ‘‘ज्ञानदेवाचे समाधीकडे’’. Let us consider carefully what validity there is for these arguments.

15. The Linguistic and Ideological similarity of the Jnanesvari and the Abhangas.

The main platform of the contention, that the Jñānadeva of the Abhangas and the Jñānadeva of the Jñāneśvari are different, is that there is no linguistic or ideological similarity between the Abhangas and the Jñāneśvari. This is entirely a mis-conception. The fact that the Abhangas now appear to be in a simpler dress than the Jñāneśvari is due to their having been committed to memory for six centuries past, and then reproduced through memory. This should account for the comparative modernness of the style of the Abhangas. It is for this reason that we might even say that the Amritānubhava looks older than the Jñāneśvari, because the Amritānubhava is not so much reproduced or memorized as the Jñāneśvari itself. This argument from the modernity of style has not been carefully made. When Prof. Patwardhan makes mention of the fact that there is no linguistic similarity between the Abhangas and the Jñāneśvari, he forgets the entire repertory of old worlds which we find in the Abhangas as in the Jñāneśari. Thus, for example, the words साइखेडिया, बिक, पातेजोनि, नीचनवा, बरवंट, बुंथी, गळाळा, संवसाटी and a host of others are common both to the Abhangas and the Jñāneśvari. He must be a bold man who says that the Abhangas do not contain the peculiar vocabulary of the Jñāneśvari. The fact that in the Abhangas many words do not appear with the same case-terminations as in the Jñāneśvari is due to the clothing which these words assumed in course of time having been reproduced from memory. But if we go to the root-words, we shall find that there is a great deal of identity between the Abhangas and the Jñāneśvari. Nor does the argument from lesser brilliance of the Abhangas in point of ideas as compared with the Jñāneśvari hold much water. We have no hesitation in saying that the Abhangas are as brilliant in ideas, if not even more, than the Jñāneśvari. They bespeak the very heart of Jñānadeva. The Abhangas are the emotional garb of Jñānadeva; the Jñāneśvari is an intellectual garb ; and thus we see the heart of Jñānadeva, his personal experience, and his outlook upon the world depicted even more adequately in the Abhangas than in the Jñāneśvari. To add to this, we have to consider how very similar in ideology the Abhangas and the Jñāneśvari are. The Abhanga मलयानिळ शीतळु, सुमनाचा परिमळु, गुंफितां नये is entirely reminiscent of a famous passage from the Jñānesvari. The Abhanga काय राजयाची कांता मीक मागे is reminiscent of a similar passage in the 12th Chapter of the Jñāneśvari. The Abhanga कत्पतरुतळवटी is reminiscent of a similar passage in the ninth Chapter of the Jñāneśvari. The Abhanga सर्पे दर्दुर धरला रे मुखीं । तंव तेणें माशी तोंडी धरियेली शेखीं, as well as the Abhanga काम, क्रोध, मद, मत्सराचेनि गुणें। बांधला आपण नेणें भ्रमितु जैसा । किंवा मोहफांसा शुक नळिके तैसा ।। puts us wholly in mind of similar passages in the Jñāneśvari. The Abhanga दिसतें परी न हालवें। तें संतातें पुसावें calls our mind to a passage from the Jñāneśvari XVIII तैसें हारपलें आपणपें फावें । तैं संतातें पाहतां गिंवसावें ।।. There is an ideological similarity not merely between the Abhangas and the Jñāneśvari, but between the Abhangas and the Amritānubhava itself. The Abhanga मृगजळाच्या जळीं। चारिशी जळचरें is entirely reminiscent of the Amritānubhava. The Abhanga निशी दिवस दोघे लोपले ते ठायीं । निरंजन ते ठायीं लक्षुनि पहा ।। रवी शशी ज्याचे तेजें प्रकाशले । नवल म्यां देखिलें एक तेथें ।। नारी पुरुष दोघे एकरूपें दिसती । देखणे पारुखे तये ठायीं ।। ज्ञानदेव ह्मणे शिव तेचि शक्ति ।। as well as the

Abhanga ज्ञानदेव ह्मणे शिव तेचि शक्ति। पाहतां व्यक्ति व्यक्त नाहीं ।। are an identification Amritānubhava-wise of Ŝiva and Ŝakti. Also the whole Abhanga कांही न करिजे ते तुजी सेवा । कांही नव्हेसी तें तूं देवा ।। नेणिजे तें तुझें रूप । जाणिजे तितुकें पाप गा देवा ।। स्तुति ते तुझी निंदा। स्तुतिजोगा नव्हेसी गोविंदा ।। recalls similar utterances from the Amritānubhava. After a careful study of this extreme similarity of ideas between the Abhangas and the Jñāneśvari on the one hand, and the Abhangas and the Amritānubhava on the other, nobody will dare to say that they are not from the same pen.

16. Vitthala-Bhakti in the Jnanesvari.

As regards the question that there is no mention of Vitthala and the Vitthala Sāmpradāya in the Jñāneśvari and that in the Abhangas Vitthala alone is mentioned, we might remember that one most significant fact has escaped the attention of the students of Jñāneśvari till now. In the twelfth Chapter of the Jñāneśvari from verse 214 downwards we have a reference to the image of Vitthala holding the Lingam of Siva on the head. The fact that the image of Vitthala at Pandharapur was said to have held over its head the Lingam of Śiva is attested to both by Nivrittinātha, and later by Rāmadāsa. We read in one of the Abhangas of Nivrittinātha पुंडलिकाचें भाग्य वर्णावया अमरीं । नाहीं चराचरीं ऐसा कोणी । विष्णुसहित शिव आणिला पंढरीं । भीमातीरीं पेखणें जेणें ।। and also in Rāmadāsa विठोनें शिरीं वाहिला देवराणा ।। The passage from the Jñāneśvari, to which we invite attention, and where there seems to be a direct reference to Vitthala as holding the Lingam of Siva on the head, is as follows:—

मग यावरीही पार्था। माझ्या मजनीं आस्था । तरी तयातें मी माथां । मुकुट करीं ।। उत्तमासि मस्तक । खालविजे हें काय कौतुक । परी मान करिती तीन्ही लोक। पायवणियां ।। तरि श्रद्धावस्तूसि आदरू । करितां जाणिजे प्रकारू । जरी होय श्रीगुरू । सदाशिव ।। परि हें असो आतां । महेशातें वानितां । आत्मस्तुती होतां । संचार असे ।।ययालागी हें नोहे।

ह्मणितलें रमानाहें। अर्जुना मी वाहे। शिरीं तयातें ।। ((ज्ञा. XII. 214—218.) This is as much as to say that Ŝiva who was the greatest devotee of Vishnu was himself held aloft on his head by Vishnu in the form of Vitthala. Now as no other image of Vishnu has been known to have held the Lingam of Śiva on its head, there is an unmistakable reference here to the image of Vitthala at Pandharpūr which bears the Lingam of Śiva on its head. To add to this, we must remember that Vitthala-Bhakti was prevalent even in Ālandī about seventy years before the birth of Jñānadeva. There is an inscription in the Matha of Hariharendra Swāmi dated 1209 AD. (Śake 1131), that is, nearly seventy years before the birth of Jñānadeva, where the images of both Vitthala and Rakhumāi are carved on a stone-slab on the pedestal of the Samādhi. This is the earliest reference hitherto found to the prevalent Vitthala Sāmpradāya even in Ālandī. Moreover, we cannot say that the references to Krishna and Vishnu in the Jñāneśvarī are not references to Vitthala. To Jñānadeva as to other devotees of Pandhari, Vitthala and Krishna are identical. This fact is also symbolized by Rakhumāi who was the wife of Krishna in his former incarnation being also the wife of Vitthala, by the Gopālapura, by the cowherd's and the cow's foot-prints in the sands of the Bhīma being all reminiscences of the Krishna incarnation. In the Jñāneśvarī we have a reference to Krishna and Vishnu in a very famous passage कृष्ण विष्णु हरि गोविंद । या नामाचे निखिल प्रबंध। माजी आत्मचर्चा विशद। उदंड गाती (Jñāneśvarī, IX. 210). Nor can we say that there is no mention of the Sāmpradāya of Vitthala-Bhakti in the Jñāneśvarī. Though the word Vitthala may not have been mentioned, the word Santa which is amply indicative of the Vitthala Sāmpradāya is mentioned very often: आत्मज्ञानें

चोखडीं । संत हे माझीं रुपडीं ।। (Jñā. XVIII. 1356), संतातें पाहतां गिवसावें । (Jñā., 18), ज्ञानदेव ह्मणे तुम्हीं संत वोळगावेति आम्हीं । हें पढविलों जी स्वामी निवृत्तिदेवीं (Jñā., XII). This last reference to the Santas unmistakably points out that Nivrittinātha had taught Jñāneśvara to respect the Santas. Now Santa is almost a technical word in the Vitthala Sāmpradāya, and means any man who is a follower of that Sāmpradāya. Not that the followers of other Sāmpradāyas are not Santas, but the followers of the Vārakarī Sāmpradāya are Santas par excellence. Also Jñānadeva makes unmistakable reference to the Kirtana method of the popularization of Bhakti, which is also peculiarly indicative of Vitthala Sāmpradāya : कीर्तनाचेनि नटनाचें । नाशिले व्यवसाय प्रायश्चित्ताचे । जें नांवचि नाहीं पापाचें। ऐसें केलें।।. From all these references it is evident that we cannot say that Vitthala or Vitthala-Bhakti is not referred to in the Jñāneśvarī itself. Jñānadeva was a very broad-minded and liberal mystic, and to him Śaivism and Vaishnavism were identical, not to speak of the different kinds of Bhakti in Vaishnavism itself. If Jñānadeva regards even the Lingam of Śiva as worthy of being worshipped along with any image of Vishnu, we cannot say that he made a hard and fast distinction between the worship of Krishna, and the worship of Vitthala. In the seventeenth Chapter of the Jñāneśvarī in the 204th verse, we read लिंग का प्रतिमा दिठी, which implies according to the author that the Lingam or an image of God may be promiscuously worshipped by a devotee. Also in the Jñāneśvarī, XVII. 223, we read that God may be meditated upon either by the Śaivite name or by the Vaishnavite name : नातरी एकादें नांव । तेंचि शैव कां वैष्णव । वाचे वसे तें वाग्भव । तप जाणावें ।। (Jñā., 223). We have further a reference to the Ātmalinga : तुझी आण वाहणें । तें आत्मलिंगातें शिवणें,

not to mention the famous reference to Adhyātma-linga in the Jñāneśvarī itself. All these facts unmistakably point out that even in the Jñāneśvarī, Jñānadeva regarded Śaivism and Vaishnavism as of equal count. This same fact is also attested to in the very famous Abhangas of Jñānadeva where the Lingam or the Ātmalinga has been described with great mystic fervour. We thus see that both in the Jñāneśvarī and in the Abhangas we have a mention of the worship of the Lingam as on a par with the worship of either Krishna or Vitthala. It matters not to Jñānadeva what deity one worships, provided one worships rightly and earnestly. The fact that he took Samādhi before Siddheśvara, or that Śiva occupies a prominent part in the Amritānubhava, is not indicative of Jñānadeva's exclusive partisanship to Śiva worship.

17. The Samadhi at Apegaon and the Samadhi at Alandi.

It has been contended that there is a Samādhi of Jñānadeva at Āpegaon, and that there is a piece of land made over to that Samādhi as recorded in the Daftars of the Kulkarni of Āpegaon. The whole history of the existence of the two Samādhis at Āpegaon, one of which is said to be Jñānadeva's, is as follows. There is a joint Samādhi probably erected in honour of two *different persons, as there are two different* sets of Pādukās on the Samādhi. There are images of Vitthala and Rakhumāi behind the Samādhi. There are two Utsavas of that joint Samādhi; one from Vaiśākha Vadya 10 to Jyesh-tha Śuddha 1 and the other from Kārttika Vadya 12 to 13; of these the more important is the first. It seems probable that cne of the Samādhis is erected in honour of an ancestor of Jñānadeva,

probably Tryambakapant. Muktābāi tells us that Tryambakapant had such a Śamādhi in Āpegaon:
भक्त त्र्यंबकपंत मूळ पुरुष आधीं । तयाची समाधि आपेगांवीं ।।. The question is in whose honour the second Samādhi is erected, or the second Utsava is made. The probability is that the second Samādhi belongs to Vitthalapant, or it may even be an imitation Samādhi of Jñānadeva. It is not uncustomary among the Hindus to erect many different Samādhis in honour of the same person at different places, though the original and the most important Samādhi may be at one central place only. Even as there are Samādhis of Jñānadeva at Nānaja and at Pusesavalī in the Sātārā District, it is very likely that the residents of Āpegaon may have erected a Samādhi to Jñānadeva at his native place, in order to commemorate the fact of his being a resident of that place. If it be contended that there is an Inām land made over to the Samādhi of Jñānadeva at Āpegaon, it must also be remembered that there are an infinite number of Inām lands made over to the Samādhi of Jñānadeva at Ālandi. A very important fact which goes against the identification of the second Samādhi at Āpegaon as that of Jñānadeva, who *ex hypothesi* was a Śaiva, is that there are images of Vitthala and Rakhumāi behind the Samādhi at Āpegaon. If it were true that the author of the Jñāneśvarī was only a Śaiva, no images of Vitthala and Rakhumāi could have been erected behind his Samādhi. On the other hand, on this hypothesis, the Jñānadeva of Ālandī whose Samādhi is before the Lingam of Śiva, must himself be regarded for that reason as the author of the Jñāneśvarī. The Utsava that is performed at Āpegaon on Kārttika Vadya 12 and 13 must be merely " in memory of" the Samādhi of the great saint at Ālandī. Just as a saint's

Punyatithi may be performed wherever his disciples are, similarly even here, the Punyatithi of Jñānadeva, even though he took Samādhi at Ālandī, may have been customarily performed at Āpegaon. It is evident thus that we need not postulate two different Jñānadevas, one the author of the Jñāneśvarī, and the other, the author of the Abhangas. If this were a fact, we would have to understand that there are two Nivrittināthas also : one the Nivrittinātha of the Jñāneśvarī, and the other the Nivrittinātha of the Abhangas. It would thus follow that two Jñānadevas were born in two different centuries, but in the same place, namely, Āpegaon; that they had brothers of the same name, namely, Nivrittinātha; that their Samādhis were in two different places, one at Āpegaon, and the other at Ālandī; and most extraordinarily that the dates of the two Samādhis were so coincidently one, that the two different Utsavas of the two different Jñānadevas were performed on the same day! Moreover, we must remember that the tradition of two different Jñānadevas is entirely unknown to Nāmadeva, Gorā Kumbhāra, Janābāi and other Saints. Eka-nātha took the Jñānadeva of Ālandī to be the real Jñānadeva. The infinite number of pilgrims that have been visiting the shrine of the great saint at Ālandī for the last six centuries are also evidence of the fact that the Jñānadeva of Ālandī may be taken to be the real Jñānadeva, and that if there is a Samādhi at Āpegaon, it must be regarded as merely an imitation or a memory Samādhi of Jñānadeva. For all these reasons it is evidently impossible to make a distinction between the Śaivite Jñānadeva of Āpegaon of the thirteenth century, and the Vārakarī Jñānadeva of Ālandi of the fourteenth century. The hypothesis is gratuitous, and nothing is gained and much is lost in the domain of Jñāneśvara scholarship by that unwarranted hypothesis.

18. The Passing away of the Brothers and Sister of Jnanadeva.

As regards the dates of the Samādhis of the brothers and sister of Jñānadeva, we know that very soon after the date of the Samādhi of Jñānadeva, Sopāna passed away first, and then Muktābāi, and last of all, Nivrittinātha. Sopāna's Samādhi is at Sāsavada. Muktābāi's Samādhi is at Edalābāda ; and Nivrittinātha's Samādhi is at Tryambakeśvara. There is a beautiful story which tells us that Muktābāi passed away in a flash of lightning while performing a Kīrtana. The story of the disappearance of Muktābāi in the flash of lightning may have been due to such an Abhanga from Jñānadeva as follows:—

मोतियांचा चूर फेकिला अंबरीं । विजुचिया परी कीळ झालें ।।
जरी पितांबरें नेसविलें नभा। चैतन्याचा गाभा नीळबिंदु ।।
तळीं वरी पसरे शून्याकार झालें । सर्पाचेंही पिलें नाचूं लागे ।।
कडकडेनि वीज निमाली ठायींचे ठायीं। भेटली मुक्ताई गोरोबाला ।।
ज्ञानदेव ह्मणे कैसी झाली भेट । ओळखिलें अविट आपुलेंपण ।।

"The powder of pearls was thrown in the skies. There was abrilliant flash of lightning. The sky was clothed in beautifulpurple. The brilliant blue point began to shine. . . . A serpent's young one began to dance. In a dazzling thunder, the lightning disappeared in itself. Muktābāi met Goroba. In that meeting, says Jñānadeva, Self-knowledge came to be known."

19. The Personality of Changadeva.

Chāngadeva, who has been treated along with these four Saints, is a typical example of how a man may take to the life of Hatha-yoga and ultimately finding it barren of spiritual experience, may then take resort to the truly spiritual life. Tradition says that Chāngadeva lived for fourteen hundred years, which evidently is an impossibility. The meaning of the statement may only be that there were different Chāngadevas of the same name or there must be the same Chāngadeva who got different names in different places which he visited, or that it was a family appellation used by all. Nilobā tells us in his Abhangas that there were fourteen different names of Chāngadeva, which might be a reason why Chāngadeva may have been supposed to have lived for fourteen hundred years. It was not uncustomary in ancient times for a wise man to be known by different names. Ātmārāma, the biographer of Rāmadāsa, tells us in his Dāsaviśrāmadhāma that Rāmadāsa was himself known as Vipra, Fakīrajindā, Ramīrāmadāsa and so on. Even so, it might be the case with Chāngadeva. Two of the names of Chāngadeva especially have been mentioned in the Chāngadeva Pāsashtī: Vateśachāhgā, and Chakrapānīchāhgā, which two names then must be identified. Chāngadeva may have been known as Vateśachāngā after the deity whom he worshipped. It seems that Chāngadeva may have acquired certain powers by means of his Hathayoga. But, when he met Jñānadeva and others, his arrogance disappeared, and he began to pine after spiritual life. The Chāngadeva Pāsashtī was composed by Jñānadeva just at this time. It embodies an Advaitic advice to Chāngadeva. We have shown later that the Chāngadeva Pāsashtī cannot be regarded as a work of the Mahānubhāva Chakradhara, whom Chandorkar identifies with Chakrapānī who is mentioned in the Chāngadeva Pāsashtī. The many similarities between the Chāngadeva Pāsashtī and other works of Jñānadeva point out unmistakably that the Chāngadeva Pāsashtī must have been written by Jñānadeva himself. Just as in the case of the Abhangas, so even here, the similarities between the Chāngadeva Pāsashtī and other works of Jñānadeva are too numerous to be treated with unconcern. A writer has pointed out that for almost every sentence in the Chāngadeva Pāsashtī, we can find a parallel in the other works of Jñānadeva. It seems that Chāngadeva was initiated by Muktābāi in the spiritual line. What Muktābāi may have told Chāngadeva may be seen from the account of their meeting we have quoted at the end of the present part of the work. Chāngadeva died on the Godāvarī in 1305 A.D. (Sake 1227), that is to say, some ten years after Jñānadeva, Muktābāi and others. He could very well say in pride that he was the culmination of the spiritual knowledge of Nivrittinātha. Jñānadeva, Sopāna and Muktābāi. In a beautiful Abhanga Chāngadeva tells us—

मोतियाचें पाणी रांजण भरिला । पोट भरुनी प्याला ज्ञानदेव ।।
अभ्राची साउली धरोनियां हातीं । गेलासे एकांतीं निवृत्तिदेव ।।
पुष्पाचा परिमळ वेगळा काढिला । तो हार लेइला सोपानदेव ।।
हिऱ्याच्या घुगऱ्या जेवण जेवली । पोट भरुनी घाली मुक्ताबाई ।।
चौघांचे वर्म आलें असे हातां । वटेश्वर स्वता तये ठायीं ।।

"Jñānadeva drank to his fill the water of pearls; Nivrittinātha caught in his hands the shade of the clouds ; Sopāna decorated himself with the garland of fragrance ; .Muktābāi fed herself on cooked diamonds; the secret of all four has come to my hands, says Chāngadeva."

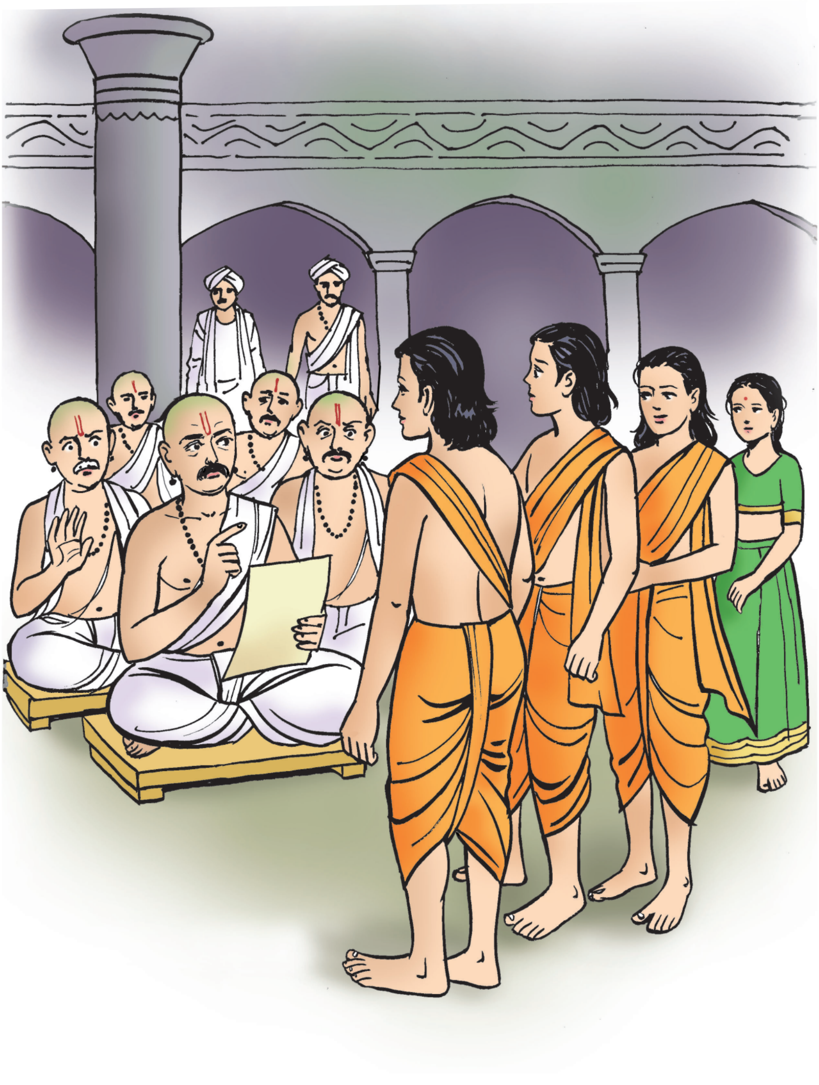
CHAPTER II.
The Jnanesvari.

1. Place and Time of the Composition of the Jnanesvari.

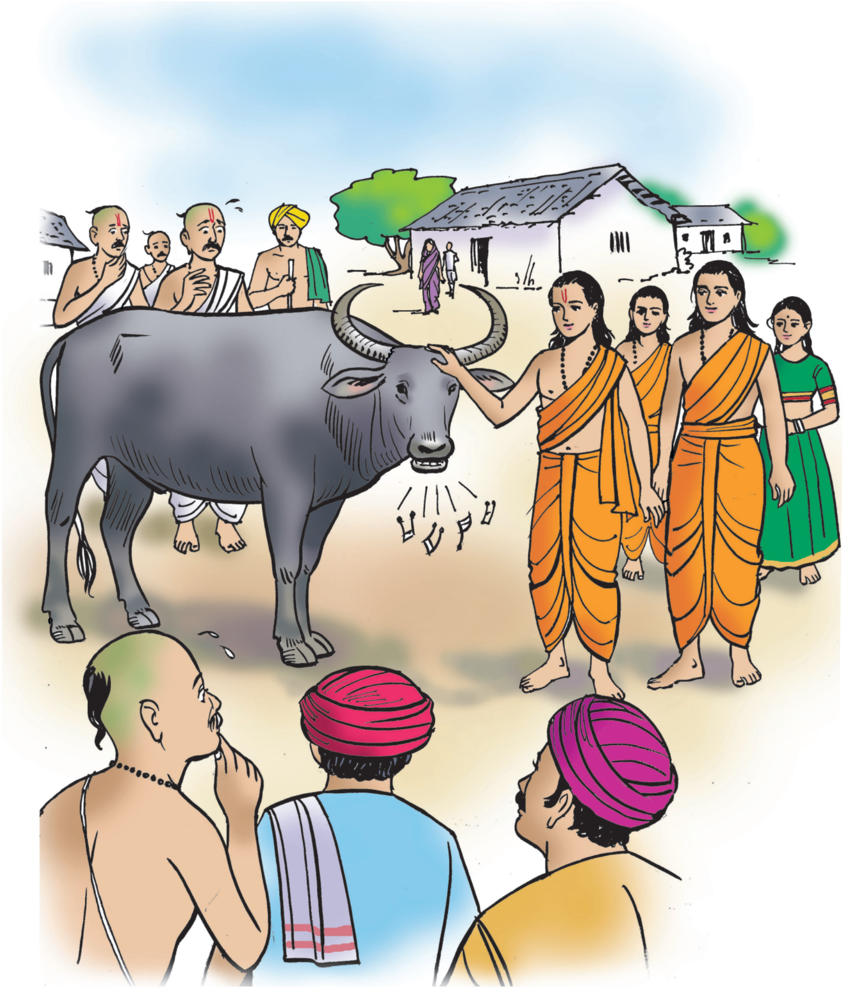
Jñāneśvara himself gives us the time and place of the composition of the Jñāneśvarī at the end of his work. He tells us that " in the domain of Mahārāshtra, on the southern bank of the Godāvarī, there is a temple of Mahālayā or Mohinīrāja, famous through all the worlds, and the centre of the life-activity of the world. There Rāmachandra reigns, who is a descendant of Yādava lineage, the support of all arts and sciences, and a just ruler of the world. In his reign was the Gītā dressed in the attire of Marāthi by the disciple of Sri Nivrittinatha who carries back his spiritual lineage to the God Mahesa.... his commentary was written by Jñāneśvara in the Saka : 1212, Sachhidananda Baba, having served as a devout amanuens is" (XVIII. 1803-1811). It seems from this that Jñāneśvarī was written in the year 1290 A.D. Till about three hundred years later the Jñāneśvarī was handed down in MS form from generation to generation of spiritual aspirants, thus necessitating many changes of reading, and even accreditions to and omissions from the original. It was not till Ekanātha took up the work of preparing and authenticated ad careful text of the Jñāneśvarī in the Śaka year 1512, corresponding to the year 1590 A.D., that the new era of the study of the Jñāneśvarī might be said to have dawned. Ekanātha tells us with full respect for the author and his work, that he undertook to prepare a correct text of the Jñāneśvarī, because, "even though the work was extremely accurate originally, still it had become spoilt by changes of reading during the interim". It seems that Ekanātha did not tamper with the text at all. He only judiciously substituted correct readings here and there, and thus finally fashioned the work as we have it to-day. Anybody, who adds a verse to the text of the Jñāneśvarī, he says, would be thereby merely "placing a coconut-shell in a disc of nectar", implying thereby that nobody should be bold enough to add to the incomparable text of the Jñāneśvarī.

2. Spiritual Lineage of Jnanesvara.

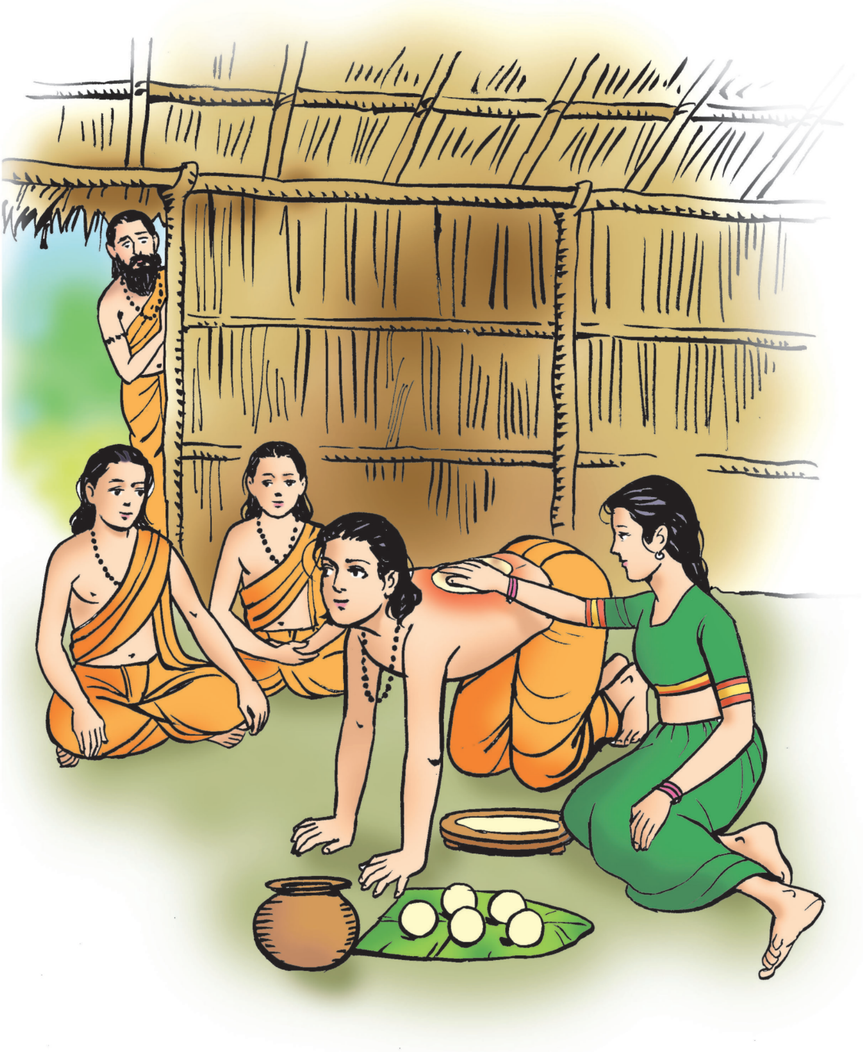
We also learn from the epilogue to the Jñāneśvarī the spiritual lineage of Jñāneśvara. We cannot say that the account does not contain some mythological elements. Any spiritual lineage, which is carried back to a time where history and memory fail, is bound to from such defects. We are told by Jñāneśvara that " While the spiritual secret was being imparted by Śankara to Pārvatī once upon a time, it caught the ear of Matsyendranātha. who was lying hidden in the bosom of a great fish in the ocean. Matsyendranātha met the broken-limbed Chaurangīnātha on the Saptaśringa mountain, immediately upon which the latter became whole. Then, in order that he might enjoy undisturbed repose, Matsyendranātha gave to Gorakshanātha the power of spreading spiritual knowledge. From Gorakshanātha, the spiritual secret of Śankara descended to Gainīnātha, who seeing that the world had come under the thraldom of evil, communicated it to Nivrittinātha with this charge -'the spiritual secret, which has come down to us straight from the first teacher Śankara, take thou this, and give succour to those who are afflicted with evil in this world.' Already compassionate as he was, with the super-added weight of this charge of his spiritual teacher, Nivrittinātha was as much



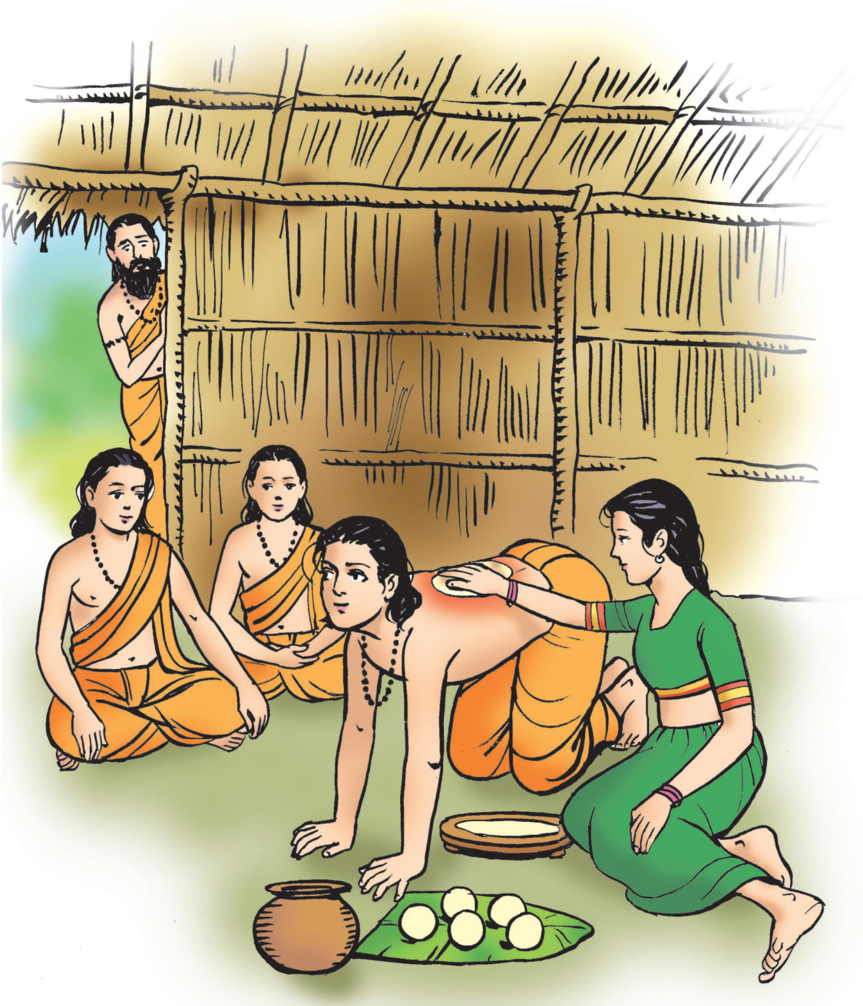
The Brahmins of Paithan refused to perform Munj (Initiation ceremony) of Nivruttidev, Jnanadev & Sopan by citing of the scriptures.



Jnanadev made a He-buffalo recite the Vedas in Paithan.



When Visoba Khechar ordered the potters not to allow Muktabai to prepare food, Jnanadev ignited his back on which Muktabai prepared the Mande. Visoba Kechar surrendered before Jnanadev.



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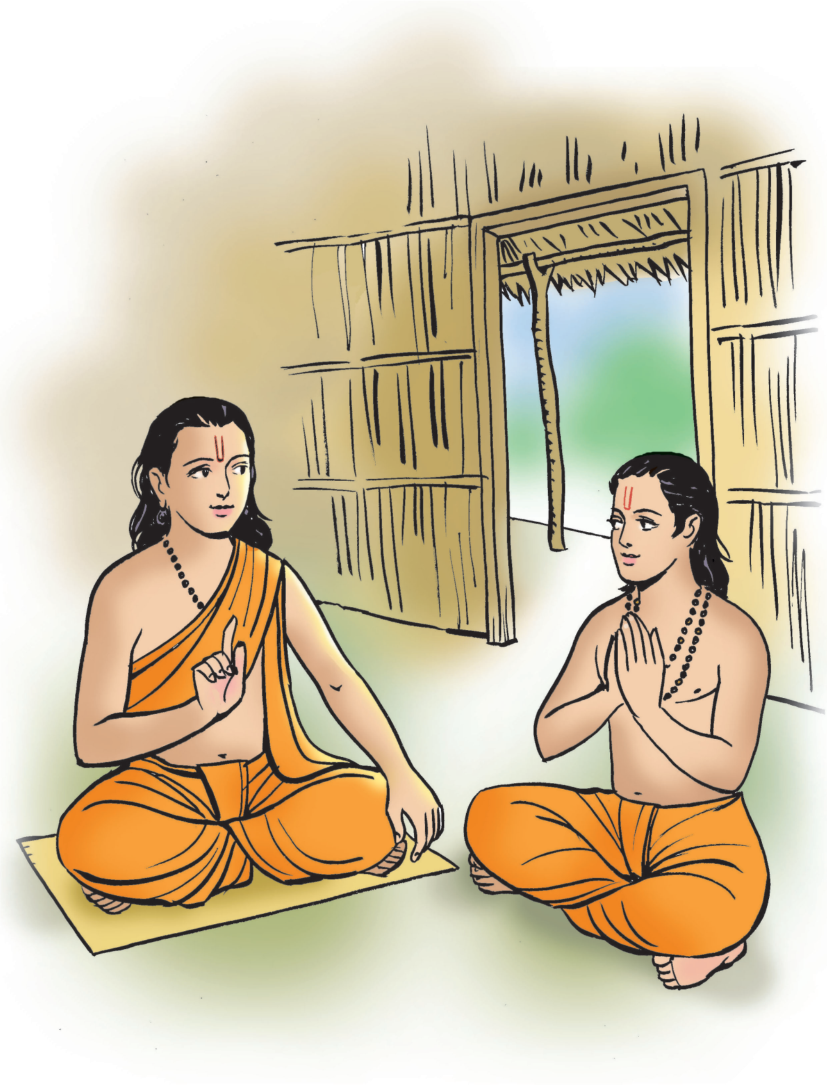


Nivruttinath was the Guru (Master) of Jnanadev.

encouraged to action as a cloud during the rainy season; and then, even like the latter, poured forth the stream of spiritual wisdom with the intention of bringing succour to the afflicted. Jñāneśvara was merely like a Chātaka bird catching a few drops of that gracious rain, which are herewith exhibited in the form of this commentary on the Bhagavadgītā" (XV111. 1751- 1763). It is noticeable that Jñāneśvara here gives an account of his spiritual lineage, bringing it down from the age of Śankara through Matsyendranātha and Gorakshanātha to Gainīnātha and Nivrittinātha, of whom latter he was the immediate disciple. This account could be confirmed by references in other parts of Jñāneśvara's writings, but coming as it does towards the end of his most important work, the Jñāneśvarī, the present reference has a value absolutely beyond parallel.

3. Jnanesvara's Respect for his Guru.

Jñāneśvara is so much possessed by devotion to his Guru that he cannot but give vent to his feelings for his master from time to time. In the first Chapter, he speaks of his master as having enabled him to cross the ocean of existence ; as when proper collyrium is administered to one's eyes, they are able to see anything whatsoever, and forthwith any hidden treasure; as when the wish-jewel has come to hand, our desires are all fulfilled ; similarly in and through Nivrittinātha. says Jñāneśvara, all his desires have been fulfilled, As when a tree is watered at the bottom, it goes out to the branches and the foliage; as when a man has taken a bath in the sea, he may be said to have bathed in all the holy waters of the world; as when nectar has once been enjoyed, all the flavours are forthwith enjoyed ; similarly, when the Guru has been worshipped, all the desires become fulfilled (I. 22—27).

4. The Grace of the Guru is competent to all things.

Jñāneśvara tells us again in the sixth Chapter that what is difficult of comprehension even by intellect, one may be able to visualise by the light of the grace of Nivrittināttha. " That which the eye cannot see, he will be able to see without the eye, if only he gets super-consciousness; that which the alchemists vainly seek after, may be found even in iron, provided the Parisa comes to hand; similarly, where there is the grace of the Guru, what cannot be obtained, asks Jñāneśvara? He is rich with the infinite grace of his Guru' (VI. 32—35).

5. The Power of the Guru is indescribable.

Moreover, Jñāneśvara tells us that he cannot adequately praise the greatness of the Guru. Is it possible, he asks, to add lustre to the sun? Is it possible to crown the Kalpataru with flowers ? Is it possible to add a scent to camphor ? How can the sandal tree be made more fragrant ? How can nectar be re-dressed for meals? ..... How can one add a hue to the pearl ? Or what is the propriety of giving a silver polish to gold ? It is better that one should remain silent, and silently bow to feet of his master (X. 9--15).

6. Invocations to the Guru.

That the Guru is the sole absorbing topic of Jñāneśvara's attention, may also be proved from the way in which he writes many a prologue to his various chapters addressed to the greatness of the Guru. Thus, for example, Chapters 12, 13, 14 and 15 of the Jñāneśvarī all begin with an invocation to the grace of the Guru. In the beginning of the twelfth Chapter we read how Jñāneśvara speaks of the gracious eye of his teacher, making poisonless the fangs of the serpent of sense. How is it possible, he asks, when the grace of the Guru comes down in floods, that the scorching heat of Samsāra may continue to burn one with grief ? The grace of the Guru, like a true mother, rears up the spiritual aspirant on the lap of the Ādhāra Śakti, and swings him to and fro in the cradle of the heart; like a true mother, again, the grace of the Guru waves lights of spiritual illumination before the aspirant, and puts on him the ornaments of spiritual gold. The grace of the Guru again rears him on the milk of the 17th Kalā, sounds the joy of the Anāhata Nāda, and puts him to sleep in ecstasy. A true lover of the Marāthi language as he was, Jñāneśvara finally calls upon the grace of his teacher to fill the domain of the Marathi language with the crop of spiritual knowledge (XII. 1—19). In the beginning of the thirteenth Chapter Jñāneśvara speaks of the praise of his Guru as being the cause of the knowledge of all the sciences, and as so filling his own literary expression that even nectar might be eclipsed by its mellifluity (XIII. 1 -5). In the beginning of the fourteenth Chapter he speaks of the vision of the Guru as eclipsing the appearance of the universe, and as making it appear only when it itself recedes in the background. As when the sun shines on the horizon, the moon fades away in the background, similarly when the Guru shines, all the sciences fade away. It is thus that the only adequate way of expressing one's appreciation of the greatness of the Guru is to submit in silence to the feet of the Guru, for the greatness of the Guru can never be adequately praised (XIV. 1—16). Similarly at the beginning of the fifteenth Chapter, Jñāneśvara speaks allegorically of the worship of his Guru. "Let me make my heart the seat for the Guru, and let me place upon it my Guru's feet. Let all my senses sing the chorus of unity, and throw upon the feet of the Guru a handful of flowers of praise. Let me apply to the feet of the Guru a fingerful of sandal ointment, made pure by the consideration of identity. Let me put upon his feet ornaments of spiritual gold.......Let me place upon them the eight-petalled flower of pure joy. Let me burn the essence of egoism, wave the lights of self-annihilation, and cling to the feet of the Guru with the feeling of absorption" (XV. 1- 7).

7. Nivrittinatha, identified with the Sun of Reality.

Jñāneśvara is so full of respect for his teacher that he feels that any words of praise that may issue out of him would fall short of the description of the true greatness of Nivrittinātha. A poor man is so filled with delight by looking at an ocean of nectar that he goes forth to make an offering to it of ordinary vegetables. In that case, what is to be appraised is not the offering of the vegetables itself, but the spirit with which they are offered. When little lights are waved before God, who is an ocean of light, we have only to take into account the spirit in which the lights are waved. A child plays in all manner of ways with its mother, but the mother takes into account only the spirit in which the child is playing. If a small brook carries water to a river, does the river throw it out, simply because it comes from a brook ? It is thus that I approach thee with words of praise, says Jñāneśvara to Nivrittinātha, and if they are inadequate, it behoves thee only to forgive their puerile simplicity (XVI. 17—30).

8. The Humility of Jnanesvara .

Jñāneśvara is only too conscious of the fact that the work he has written is destined to be one of the greatest works of the world; and yet he never takes to himself the pride and the credit of its composition. We have already alluded to the fact that Jñāneśvara regards himself as a Chātaka bird, in whose up-turned opened bill, the cloud of Nivrittinātha's grace sends down drops of rain. If a man is fortunate, says Jñāneśvara, even sand can be turned into gold ..... If it pleases God, even pebbles, put into boiled water, may turn out to be well--prepared rice. When the Guru has accepted the disciple, the whole Samsāra becomes full of joy..... In this very wise, was my own ignorance turned to knowledge by the grace of Nivritinātha (XV. 18--28). As Jñāneśvara is mindful of the grace of his Guru in the composition of his work, even likewise is he only too cognisant of the fact that the other saints beside his own teacher have also had a share in its production. 'If you teach a parrot', he says to the Saints, 'will it not give out proper words at the right time ?..... This plant of spiritual wisdom has been sown by you, O Saints! It now behoves you to rear it up by your considerate attention; then, this plant will flower, and produce fruits of various kinds, and by your kindness, it will be a source of solace to the world..... Did not the plant-eating monkeys of the forest go forth to meet the hosts of the king of Lankā, simply because they were inspired by the Divine Power of Rāma ? Was not Arjuna, though single-handed, able to conquer the vast hosts of his enemy by the power of Śri Krishna ? (XI. 17--23.) Finally, Jñāneśvera tells us how he is merely treading the path which was first treaded by the great Vyāsa; how he has been merely putting in the language of Marāthi the great words of Vyāsa. If God is pleased with the flowers of Vyāsa, asks Jñāneśvara, would he refuse the little Dūrvās that I may offer to him? If large elephants come to the shores of an ocean, is a small swan prevented there by from coming?..... If the swan walks gracefully on earth, does it forbid any other creature from walking ?..... If the sky is mirrored in an ocean, could it be prevented from appearing in a small pond?..... It is thus that I am trying to scent the path of Vyasa, taking the help of the commentators on my Journey. Moreover am..... I not the disciple of Nivrittinātha, asks Jñāneśvara, whose power fills the earth, and both animate and inanimate existence? Is it not by his power that the moon tranquils the earth by her nectar-like light ? Does not his power fill the lustre of the Sun ? That Nivrittinātha inhabits my heart. It is thus that every new breath of mine is turning into a poem; or what is not the grace of the Guru competent to do ? (XVIII. 1708—1735). Jñāneśvara feels himself to be merely an instrument in the hands of his Guru, to whose real authorship the whole of his work is due.

I. Metaphysics.

9. The Prakriti and the Purusha.

The Jñāneśvarī, being essentially an expositional work, follows the metaphysical lines laid down in its prototype, the Bhagavadgītā. Now as the relation between the Prakriti and the Purusha forms one of the most important items of the metaphysics of the Bhagavadgītā, it has also formed one of the foundation-stones of the metaphysics of the Jñāneśvarī. Jñāneśvara reverts from time to time to the description of the Prakriti and the Purusha. In the ninth Chapter, he tells us how Ātman is the eternal Spectator while Prakriti is the uniform Actor. It is said, says Jñāneśvara, that a town is built by a king; but does it forthwith follow that the king has constructed it with his own hands ? As the subjects of a town follow each his own profession, being all presided over by the king, similarly, the Prakriti does everything and stands in the background.

When the full moon shines on the horizon, the ocean experiences a great flood ; but does it follow from this that the moon is put to any trouble ? A piece of iron moves merely on account of the vicinity of a magnet; but the magnet itself does not suffer action..... As a lamp, placed in a corner, is the cause neither of action nor of non-action, similarly, I am the eternal spectator, while the beings follow each its own course (IX. 1010—1029). In the thirteenth Chapter, Jñāneśvara again takes up the problem of the relation of the Prakriti and the Purusha, and exhibits it by means of a variety of images. The Purusha, when he informs the body, undergoes the appellation of a self-conscious being. This consciousness is displayed in the body from the very nails of the body to the hair of the head, and is the cause of the flowering of the mind and intellect, as the spring is the cause of flowering in the forest..... The king never knows his army, and yet simply by his order the army is able to overcome enemies..... By the simple presence of the Sun, all people go about doing their actions; by simply looking at its young ones is the female tortoise able to nourish them; in a similar manner, the simple presence of the Ātman inside causes the movement of the inanimate body (X11I. 134—141). The thirteenth Chapter is the *locus classicus* of the description of the Prakriti and the Purusha. In the Bhagavadgītā, as in the Jñāneśvarī, the Prakriti and the Purusha, we are told, are both of them co-born and co--eternal. The Purusha is synonymous of existence, the Prakriti of action. The Purusha enjoys both happiness and sorrow, emerging from the good and the bad actions of the Prakriti. Un-nameable indeed is the companionship of the Prakriti and the Purusha; the female earns, and the male enjoys; the female never comes into contact with the male, and yet the female is able to produce. The Prakriti is bodiless, the Purusha is lame and older than the old..... The Prakriti takes on new shapes every moment, and is made up of form and qualities. She is able to move even the inanimate..... She is the mint of sound, the fount and source of all miraculous things; both generation and decay proceed from her; she is verily the infatuating agent; she is the being of the self-born being; she is the form of the formless; she is the quality of the quality-less, the eye of the eyeless, the ear of the earless, the feet of the feetless; in her, indeed, is all the maleness of the other hidden, as the moon is hidden in the darkness of the night; she exists in Him as milk in the udders of a cow, as fire in the wood, as a jewel-lamp inside a cover of cloth. The Purusha loses all his lustre as a vassal king, or as a diseased lion, or as one who is deliberately put to sleep and made to experience a dream: as the face can produce its other in the presence of a mirror, or as a pebble acquires redness in the presence of saffron, does this unborn Purusha acquire the touch of qualities. He stands in the midst of the Prakriti as a piece of wood stands motionless in the midst of the Jui plant..... He stands like the Meru on the banks of the river of the Prakriti. He is mirrored inside her, but does not move like her. Prakriti comes and goes; but he lives as he is. Hence is he the Eternal Ruler of the world (XIII. 958—1224). Finally, Jñāneśvara tells us that what the Sāmkhyas call Avyakta is the same as Prakriti. It is also what the Vedāntins call Māyā. Its nature is Ignorance-the self-forgetfulness of the Self. "The Prakriti is verily my house-wife. She is beginningless, and young, of unspeakable qualities. Her form is Not-Being. She is near to those who are sleeping, but away from those who are waking. When I sleep, she awakes ; and by the enjoyment of my bare existence, she becomes big with creation. She produces a child from which come forth all the three worlds..... Brahmā is the morning of this child. Vishnu the mid-day. and Śankara the evening. The child plays till the time of the great conflagration, and then it sleeps calmly, and wakes up again at the time of a new cycle" (XIV.68—ll 7).

10. The Mutable, the Immuatable and the Transcendent.

Jñāneśvara takes up also the problem of the kshara, the Akshara and the Paramātrnan, like the problem of the Prakriti and the Purusha, from the Bhagavadgītā itself, which does not make very clear the distinction between the Kshara, the Akshara and the Paramātrnan. By Kshara is meant the Mutable, by Akshara the Immutable, and by Paramātrnan, somehow, the being that transcends both. Now it is somewhat hard to understand in what sense the Transcendent Being could be distinguished from the Immutable; and yet Jñāneśvara closely follows the Bhagavadgītā in making a distinction between the Immutable and theTranscendent, and in making a Hegelian synthesis of the Mutable and the Immutable into the Transcendent. In this world of Samsāra, says Jñāneśvera there are two Beings, just as in the heavens reign only light and darkness; there is, however, a third Being who not suffering both these previous Beings, eats them both..... One is blind and lame, the other is well-formed in all his limbs, and the two have come into contact with each other simply because they have come to inhabit the same citadel (XV. 417 — 477). Of these the Mutable is Matter as well as Individual Spirit, the consciousness which is pent up inside the body. It is all that is small and great, moving and immovable, whatever is apprehended by mind and intellect; what takes on the elemental body ; what appears as name and form ; what suffers the reign of the qualities;..... what we knew as the eight-fold Prakriti; what we saw to be divided thirty-six-fold: what we have immediately seen to be the Aśvattha tree;..... what seems an image of itself, like that of a lion in a well which forthwith springs upon itself in anger ; what thus creates the citadel of form, and goes to sleep in entire obliviscence of its nature, thinking 'the father is mine, the mother is mine, I am white or deformed, the children, wealth, and wife are all mine';..... what appears as the flicker of the moonlight in a moving stream, and what thus on account of its connection with the Upādhis appears momentary (XV. 478—501). The Akshara is what appears as the Meru in the midst of all the mountains; what is absolutely formless, as when the ocean dries up, there remain neither any waves nor any water; what appears as Ignorance when the world has set, and when the knowledge of Ātman has not yet been gained ; what may be likened to the state of the moon without the slightest streak of light on the new-moon day; what psychologically corresponds to the state of deep sleep ; as opposed to the Mutable Being that appears both in the wakeful and the dream states;..... what may be regarded as the root of the tree of existence ; what does not change, nor is destroyed, and what is thus the best (XV. 502--524). As opposed to both the Mutable and the Immutable is the Transcendent Being, in whom Ignorance is sunk in Knowledge, and Knowledge extinguishes itself like fire; which appears as knowing without an object to be known; which is higher psychologically than the wakeful, the dream, or even the deep-sleep consciousness; which transcends its own bounds like an ocean in floods, and which rolls together all rivulets and rivers as at the time of the final end; which is the scent as intermediate between the nose and the flower ; which is Being; which is beyond both the seer and the seen; which is light without there being an object to be illumined; which is ruler without there being anything to be ruled; which is the sound of sound, the taste of taste, the joy of joy, the light of light, the void of voids;..... which is like the Sun which does not appear either as night or as day (XV. 526-556).

11. Body and Soul.

When we strip our minds of all such metaphysical conceptions as those of the Prakriti and the Purusha, or of the Kshara and the Akshara, what remains of psychological value is the relation of the body and the soul; let us now see what Jñāneśvara says about this relation. The body to Jñāneśvara is simply a complex of the various elements. As a chariot is called a chariot, because it is a complex of the various limbs of the chariot; as an army is called an army, because it is a complex of its various parts; as a sentence is simply a complex of letters; as a lamp is a complex of oil, wick, and fire; similarly the body is a complex of the thirty-six elements (XIII. 151--156). The Soul is as different from the body as the east from the west. The Soul is mirrored in the body as the sun in a lake. The body is subject to the influence of Karman, and rolls on the wheels of death and birth. It is like a piece of butter thrown in the fire of death. It lives for as short a span of time as the fly takes for lifting its wings. Throw it in fire, and it is reduced to ashes; give it to a dog, and it becomes carrion; if it escapes either of these alternatives, it is reduced merely to a mass of worms. On the other hand, the Ātman is pure and eternal and beginningless. He is the all, impartitionable, without any actions, neither short nor long, neither appearance nor non-appearance, neither light nor non-light, neither full nor empty, neither form nor formless, neither joy nor joyless, neither one nor many, neither bound nor absolved ..... As day follows night and night follows day on the sky, similarly body follows body on the background of this Ātman (XIII. 1095-1124).

12. Doctrine of Transmigration.

The doctrine of transmigration, which Jñāneśvara teaches, is linked closely with the analysis of man's psychological qualities into the Sāttvika, the Rājasa, and the Tāmasa. The Soul of a man, in whom the Sattva quality is augmented, meets a different fortune after death from one in whom either the Rajas or the Tamas qualities are augmented. What, asks Jñāneśvara, happens when the Sattva quality is augmented ? The intellect of such a man so fills his being that it oozes out of him as fragrance out of the lotus petals. Discrimination fills all his senses; his very hands and feet become endowed with vision ; as the royal swan can discriminate between water and milk, even so the senses of such a man can discriminate between the good and the bad. What must not be heard, the ear itself refuses to hear ; what must not be seen, the eye itself refuses to see; what must not be spoken, the tongue itself refuses to speak; as from before a flame darkness runs away, even so from him bad things run away; as in flood-time, a great river flows round about, even so his intellect transcends its own limits in the knowledge of the sciences; as on the full-moon day, the light of the moon spreads about, even so his intellect spreads about in knowledge; all his desires become centred in himself. A stop is put to his activities. His mind becomes disgusted with the objects of sense. When these qualities become augmented in a man, if he happens to meet his death at such a moment,..... his new being becomes as full of the Sattva quality as the old, and he takes on a birth among those who pursue knowledge for its own sake. When a king goes to a mountain, does his kingship forthwith diminish? Or when a lamp is taken over to a neighbouring village, does it for that matter cease to be a lamp? (XIV. 205--222). What happens when the Rajas quality predominates in a man? Such a man becomes over-occupied with his own work, and gives free reins to his senses, as a storm rolls hither and thither; his moral bonds become loosened as a sheep knows not the distinction between the good and the bad. Forthwith, such a man undertakes works which are unworthy of him. He takes into his head to build a great palace, or to perform a great Aśvamedha ceremony; to create new towns; to build new tanks; to foster large forests..... His desire gets such a mastery over him that he wishes to bring the whole world under his feet. When these qualities are augmented in a man, if he happens to meet death, he is bound to come over again to the human kind. Can a beggar, who lives in a king's palace, thereby become a king himself ? An ox must needs feed on stumps, even though he might be carried in the procession of a great king. Such a man's action knows no bounds, and he must be always yoked to his work like an ox (XIV. 227—243). What happens when the Tamas quality predominates in a man ? The mind of such a man becomes as full of darkness as the night on the new-moon day; he ceases to have any inspiration; thought has no place in his mind; his remembrance seems to have left him for good; indiscrimination fills him through and through; folly reigns supreme in his heart; he takes only to bad actions as the owl sees only at night; things which are shunned, he hugs to his heart; he becomes intoxicated without wine, raves without delirium, becomes infatuated like a madman without love ; his mind seems to have taken leave of him, and yet he is not enjoying the super-conscious state..... At such a time, if a man were to meet his doom, he is bound to come over again in the Tamas world. The fire, which is flamed, may be extinguished, but the flame continues as ever;.... even so when Tamas is augmented, he becomes incarnate in a beast or a bird, a tree or a worm (XIV. 244 -260).

13. Personal and Impersonal Immortality : Reincarnation an Illusion.

As opposed to this transmigrating process, lies the state of Absolution reached only by the select few who have gone beyond the realm of the Sattva, Rajas and Tamas qualities, and who, by their devotion, have reached identity with God even during this life. About such persons Jñāneśvara tells us that when they have gone to the End, they never return therefrom, as the rivers go to an Ocean from which they never return; as when a puppet of salt becomes wholly absorbed in a vessel of water when it is put inside it, similarly those, who have reached unitive life with God by their superior knowledge, never return again when they have departed from this life. Arjuna, with his inquiring spirit, asks Krishna at this stage of the argument of Jñāaneśvara, "Do these, O God, reach personal, or impersonal, immortality ? Granted that they become one with God, and that they never return, do they preserve their individuality or not ? If they preserve a separate individuality, to say that they do not return is meaningless ; for the bees that reach a flower never become the flower itself; and as the arrows after having reached the target come back again as arrows, even so may these individuals return from their final *habitat.* On the other hand, if there is no barrier between these individuals and God, what is the meaning of saying that these become merged in the other ? For they are already identical with Him. How can a weapon turn its edge against itself ? In this wise, beings which are identical with Thee, can never be said either to have merged in Thee or to have come back from Thee." To this objection Krishna replies by saying that the ways in which these individuals return and do not return may be said to be different from each other. If we see with a discerning eye, says Krishna, then there is seen to be an absolute identity between the individuals and God. If, on the other hand, we look in a cursory way, it seems as if they are different also. It seems Krishna is here making a distinction between the noumenal and the phenomenal points of view. The waves of an ocean seem different from the body of the ocean, and yet again are identical with it. The ornaments of gold seem different from gold, and yet are identical with it. Thus it happens that from the point of view of knowledge, these individuals are identical with God; it is the point of view of ignorance which regards them as different (XV. 317--334). From this point of view it is only a step to regard reincarnation an illusion, and Jñāneśvara in a passage boldly takes up the gauntlet. It is the human point of view which tells us, he says, that the Ātman leaves the body, and takes along with itself the whole company of the senses,..... as the setting Sun carries with him the visions of people, or as wind carries away the fragrance..... It is really the stand point of indiscrimination which enables one to say so. That the Ātman can re-incarnate, or can enjoy the objects of sense, or can depart from the body, is verily the standpoint of ignorance..... If a man is able to see his own reflection in a mirror, does it follow that the man did not exist previously before looking at the mirror ? Or if the mirror is taken away and the image disappears, does it follow that the man himself ceases to be ? Even likewise we must remember that the Ātman is always Ātman, and the body the body. Those, who have got the vision of discrimination, see the Ātman in this manner. If the sky with all its stars is mirrored in an ocean, the eye of discrimination regards it merely as a reflection, and not as having fallen bodily into the ocean from above. If a pond is filled and is dried up, the Sun remains as he was; even so when body comes and goes, the Ātman remains identical with himself. He is neither increased nor decreased ; he is neither the cause of action nor the cause of non-action ; such verily is the vision of those who have known the Self (XV. 361—390).

14. Description of the Asvattha Tree.

Like the Prakriti and the Purusha, and the Kshara and the Akshara, the Aśvattha itself figures largely in the Jñāneśvarī as in the Bhagavadgītā. Jñāneśvara is at his best in his description of this Tree of Existence. He gives a long description of this tree in its various aspects, and it behoves us to dwell a little at length upon its description. The purpose of the description of the Aśvattha, says Jñāneśvara, is to convince the readers of the unreality of this tree of existence, and thus to fill them with utter dispassion. This tree is entirely unlike other trees, which have all of them roots going downwards and branches wending upwards. It is wonderful, says Jñāneśvara, that this tree grows downwards. This tree fills all that exists, and all that does not exist, as the whole sky is filled with water at the time of the great End. There is neither any fruit of this tree, nor any taster of it; neither any flower nor any smeller of it; its root goes upwards, and yet it is impossible to uproot it (XV. 46 — 65). Jñāneśvara then proceeds to explain what its upward root is, and how it germinates. The upward root of the tree is that Absolute Existence, which is sound without being heard ; which is fragrance without being scented; without is joy without being experienced. What is behind it, is before it; what is before it, is behind it; which, itself unseen, sees without there being any object to be seen;..... which is knowledge without being either knower or known ..... which is neither product nor cause; which is neither second nor single; which is alone and to itself (XV. 72-79).

15. How the Root germinates.

The power by which this root germinates is described by Jñāneśvara as Māyā, which emerges from Absolute Existence. What is called Māyā is merely a synonym of non-existence. It is like the description of the children of a barren woman ; it is neither being nor not-being, and will not bear reflection for a moment; it is the chest of different elements; it is the sky on which the world-cloud appears; it is a folded cloth of various forms; it is the seed of the tree of existence ; it is the curtain on which appears Samsāra ; it is the torch of aberrated knowledge;..... it is as when a man may go to sound sleep in himself; it is like the black soot on a lustrous lamp ; it is like the false awakening of a lover in his dream by his young beloved, who coaxes him and fills him with passion ;.... it is the ignorance of self about self; it is the sleep of ignorance, as contrasted with the dream and the wakeful states (XV. 80- 90).

16. The Asvattha, the Type of Unreality.

Thus we see that the Aśvattha to Jñāneśvara is the type of unreality. The reason why it the is called the Aśvattha, is that it does not stand for the morrow. As a cloud may assume various colours in a moment, or as a flash of lightning has no duration, as water does not cling to a lotus leaf, or as an afflicted man's mind is full of change, similarly does this Aśvattha tree change from moment to moment.... People do not see the coming into being and the passing away of this tree of existence, and hence they falsely call it eternal.... As cycle succeeds cycle, or as a piece of bamboo succeeds another, or as a part of sugarcandy succeeds another part, as the year that goes is the cause of the year to come, as the water flow's past and another quantum of water comes to take its place, similarly this tree of existence, though really non-existent, is yet vainly called real. As many things may take place within the twinkling of an eye ; as a wave is really unstationary ; as a single eye of the crow moves from socket to socket;.... as a ring, which is made to whirl on the ground, seems as if to have stuck to it on account of its great speed; as a beacon-light which is moved in a circular direction appears like a wheel; even likewise, does this tree of existence come and go, and yet people call it eternal. It is only he who contemplates its infinite speed and knows it to be momentary... it is only such a man that may be regarded as having known the Real (XV. 110-141).

17. The Knowledge of Unreality is the Cause of its Destruction.

If the question be asked, "What it is that ultimately lops off this tree of existence ?—a tree whose root is placed in the Eternal, and whose branches move down in the world of men,— what it is that puts an end to this vast tree of existence", the answer is simple: to know that it is unreal is to be able to destory it altogether. A child may be frightened by a pseudo-demon; but does the demon exist for the matter of it ? Can one really throw down the castle in the air ? Is it possible to break the horn of a hare ? Can we pluck the flowers in the skies ? The tree itself is unreal; why then should we trouble about rooting it up ? It is like the infinite progeny of a barren woman. What is the use of talking about dream-things to a man who is awake ?...... Can one rear crops on the waters of a mirage ? The tree itself is unreal, and to know that it is unreal is sufficient to destroy it (XV. 210--223).

18. The Origin, the Being, and the End of the Tree of Existence.

And people vainly say that this tree has a beginning, an existence, and an end. Really speaking, it has neither come into being, nor does it exist, nor has it really an end. Can we cast the horoscope of the child of a barren woman ? Can blueness be predicated about the surface of the sky ? Can one really pluck the flowers in the skies ? The tree has neither any beginning nor any end. What appears to exist is equally unreal. A river has its source on a mountain, and moves on towards an ocean; but this tree of existence is not like a real river. It is like a vain mirage, which appears, but which does not exist. It is like a rainbow which appears to be of many colours, but in which the colours really do not exist; it has really neither any beginning, nor any end, nor any existence.... This tree can be cut down only by self-knowledge. To go on lopping off the branches of this tree is a vain pursuit. We should lop off its very root by true knowledge. What is the use of collecting sticks for killing a rope-serpent ? Why apply balm to a dream-wound ? The tree of Ignorance can be lopped off only by Knowledge (XV. 224-254).

19. A Devout Meditation on God enables one to cross the Flood of Maya.

In a sustained metaphor, Jñāneśvara describes how it is possible for a spiritual aspirant to cross the flood of unreality. The stream on Māyā issuing out of the mountain of Brahman first shapes itself in the form of the elements. Then on account of the heavy showers of the qualities, the stream experiences a flood and carries off streamlets of restrained virtues. In that flood there are whirlpools of hate circles of jealousy. In it, huge fishes in the shape of errors swim to and fro. On the island of sexual enjoyment are thrown over waves of passion, and there many creatures appear to have come together. There are scarcely any pathway through that great water; and it seems impossible that the flood may ever be crossed. Is it not wonderful, asks Jñāneśvara, that every attempt that is made for crossing this flood becomes only a hindrance in the path of crossing it ? Those, who are dependent upon their own intellects, try to swim over this flood, and no trace of them remains. Those who are given to over-self-consciousness, sink in the abyss of pride. Those, who try to cross this flood by means of the knowledge of the Vedas, hug to their heart huge pieces of stone, and go entirely into the mouth of the whale of arrogance. Those, who clasp the chest of sacrifice, go only into the recesses of heaven, where no boat of dispassion is available, where no raft of discrimination is to be found, where whatever else may be done becomes a hindrance. If the young one of a deer were to gnaw at a snare, or an ant to cross over the Meru, only then would people cross this stream of Māyā. It is only those who are full of devotion to me, for whom the Guru acts as a steersman, and who take recourse to the raft of Self-realization, for such we may say the flood of Māyā ceases to exist even before they have tried to cross it (XI1. 68 -- 98).

20. God, the Central Reality.

We are thus introduced to the central point in Jñāneśvara's mystical theology, namely, devoion to God. Is it not wonderful, he asks, that people should keep repeating that there is no God, when God has filled this world in and out ? Is it not their misfortune that makes them say that God is not ? That one should fall in a well of nectar and yet try to rid himself out of it: what can we say about such a man except that he is unfortunate ? The blind man is moving from place to place for a single morsel of food, and yet he is kicking aside with his foot the wish Jewel that has happened to come in his way, simply because in his blindness he cannot see it (IX. 300--305). If these people were just to open their eyes a little, and look at Nature, they would soon find themselves convinced about God's existence. Do they not see Omnipotence everywhere ? And must it not convince them about God's existence ? That the sky can envelop everything, or the wind move ceaselessly on, or that the fire should burn, or that rain should quench the ground ; that the mountains should not move from their places; that the ocean must not over-reach its bounds; that the earth must bear the burden of all creatures that are on its surface : is not all this due to My Order ? The Vedas speak, when I make them speak ; the Sun moves, when I make him move; the Prāna inhales and exhales, only when I communicate motion to it; it is I, who move the world. It is on account of My order that death envelopes all. All these forces of nature are merely My bondsmen (IX. 280--285). All the names and forms that we see in the world are due to Me; all things exist in Me as waves exist on the bosom of water; and I am in all things as water in all waves. It is only him who submits unconditionally to Me that I relieve from the bonds of birth and death. I am the sole refuge of the supplicants. The Sun sends his image in an ocean as well as in a pond, irrespective of their greatness or smallness. Verily thus am I mirrored in all things (IX. 286--290). Man vainly says that he is the agent of actions. He forgets that he is only an occasional cause. The army which is destined to be killed, is already killed by Me. They are like merely inanimate puppets in a show. The dolls fall down in a confused fashion, as soon as the string that holds them together is taken away (XI. 466--467).

21. Uselessness of Images and Anthropomorphism.

Granted that God exists as the supreme cause of all, how is He to be found out ? Can He be found by hunting after perishable images ? No, says Jñāneśvara. A man, whose eye is jaundiced, sees everything yellowish, even the moonlight. It is thus that in My pure form they see foibles. A man whose tongue is spoilt on account of fever, regards even milk as a bad poison. In this way, do they regard Me as a ' man', who am not a man. They take merely an external view of Me, which is the result of utter ignorance..... As a swan may throw itself into water by trying to catch hold of the reflected stars, thinking that they are jewels; or as a man may gather cinders, thinking that they are precious stones; or as a lion kills himself by throwing himself into a well against his own reflected image; similarly, those who identify Myself with the world, or worldly objects, deceive themselves by pursuing an illusion. Is it possible for a man to get results of nectar by drinking barley-water ? Even likewise, do people try to find Me in perishable images, and thus escape My real imperishable nature (IX. 142--152). In this strain does Jñāneśvara condemn all anthropomorphic views of God. People attribute a name to Me, who am nameless; action to Me, who am actionless; bodily functions to Me, who am bodiless; they attribute a colour to Me, who am colourless; quality to One, who is quality-less; hands and feet to One, who is without them; eyes and ears to the eyeless and earless; family to the family-less; form to the formless; Me, who am without clothing, they try to put a clothing on; they put ornaments on Me, who am beyond all ornaments;..... they make Me, who am self-born; they establish Me, who am self-established. Me who cannot come and go, they call upon and relinquish; I am eternally self-made, and yet they regard Me as a child, or a youth, or an old man; for Me, who am without a second, they create a second; for Me, who am without actions, they find actions; I, who never eat, they say, partake of meals;..... I, who am the universally immanent Ātman, they say, kill one in anger and support another in love. These and other human qualities which they attribute to Me are themselves embodiment of ignorance, When they see an image before them, they take it to be God incarnate, and when it is broken, they fling it over, saying that it is no God (IX. 156--170).

22. The Infinite Awe in Creation for God.

As a matter of fact, God so fills every nook and cranny of the world that every object must succumb before His infinite omnipotence. When God chooses to show His prowess, the whole world is put in consternation, and with it also the whole host of the gods. "These feel themselves so over-powered by that great lustre", says Arjuna, "that they try to enter into Thy being in great devotion. Fearful, lest Thou might grow wroth with them, they bow down to Thee with their hands folded together. Fallen are we, O God, in an ocean of Ignorance, they say: caught are we in the meshes of senses..... Who else except Thee can save us from the fall? They look at Thy great form, and looking, become amazed every moment, and wave their crest-jewels before Thee. They place their folded hands at Thy feet and say, victory, victory to Thee, O God" (XI. 326--336). It is in this manner that God sends an infinite awe throughout the whole of creation.

23. Vision of Identity.

And God is really not different from the world. Originally from a single seed grows the sprout, from the sprout the stem, from the stem the many branches, and from the branches the leaves; after the leaves comes the flower, and from the flower the fruit; and yet when we consider it all, it is only the seed unfolded. In this manner am I identical with the whole world. From Me this world is spread; from the ant to the highest god, there is no being who is without Me. He alone who awakes to this consciousness escapes the dream of difference (X. 98--118). The wise man is he who sees no difference, but instead sees identity everywhere. If one notices only the difference of names, the difference of actions, and the difference of apparel, he will be born over and over again. From the same creeper are born fruits, longish, crooked, and circular, each with its own use. Thus beings may differ, and yet the same reality inhabit them all..... Even when these beings vanish, the Ātman does not vanish; as when the ornaments disappear, gold does not disappear..... It is only the man who realizes this, who may be said to have his eye of knowledge opened (VIII. 1059--1080). There is thus no difference between *Natura Naturans and Natura Naturata.* Are there not different limbs on the same body, asks Jñāneśvara? Are therenot high and low branches on a tree, sprouting from the sameseed ? I am related to the objects, as waves are related to the sea. The fire and the flame are both of them really the fire. If the world were to hide Me, what shall we say illumines the world? Can the lustre of a jewel hide the jewel ? Thus it would be vain to deny the world to find Me; for it is in the world that I am to be found (XIV. 118--128).

24. God cannot be known.

The greatness of God is so infinite that Jñāneśvara has no difficulty in saying that God cannot be known in His entirety. Ages have elapsed, he says, in discussing the nature, the greatness, and the origin of God. As a foetus in the womb cannot know the age of its mother;..... as the sea-animals cannot measure the greatness of the sea ; as a fly cannot cross the heaven;..... similarly the sages, and the gods, and all the beings on the earth, being born of Me, cannot know Me. Has descending water ever crossed up the mountain? Much rather would a tree grow up to its roots, than the world born of Me ever hope to know Me (X. 65--69). One, who seeks knowledge on this head, is bound to be ignorant. The sense of plenty is the cause of want..... Is there any higher wisdom than can be found in the Vedas ? Or, is there one who can talk more glibly than the Sesha? And yet these cannot describe My greatness, Sages like Sanaka have grown mad in searching after Me. There is no sage whose asceticism could be compared to that of Sankara, and yet even he throws away his pride and accepts over his head the water which oozes from My feet. Thus one must throw aside all his greatness; one must forget all his learning; one must become smaller than the smallest thing in the world; only then could he hope to come in My presence. Even the moon ceases to shine before the thousand-rayed Sun; why should the fire-fly then try to eclipse the greatness of the Sun ? For this reason, one must leave away all the pride of body, and wealth, and virtue, and then seek God (IX. 367--381). The knowledge of the Vedas is incompetent to lead to the knowledge of the Ātman. The Vedas are the cause of happiness and sorrow..... Forget not, therefore, the happiness of Self..... As when the Sun has arisen, all the ways are seen; but is one there by able to take recourse to all the ways ? In a great flood, when the whole of the earth becomes full of water, one is able to drink only as much as would satisfy his thirst. Thus those, who seek real knowledge, consider the Vedas no doubt, but accept only their teaching about the Eternal (II. 256--263). Only he can hope to know God, who turns his back from the requirements of sense;..... who rises on the top of the elements, and taking his stand there, looks with his eyes at My own eternal nature in the light of self-illumination. He, who regards Me as prior to the primeval, as the Lord of all beings,..... he is like a Parisa among men; like mercury among all liquids;..... he is the moving image of knowledge; his limbs are made up of happiness; his manhood is only a worldly illusion. Senses leave away such a man in fear, as the serpent leaves away a burning sandal tree (X. 72--80). Finally, to know God really is to see Him every where; as when a man wants to collect together the stars, he has only to roll up the sky; or as when he wishes to take an inventory of the atoms of the universe, he has to lift the globe itself; similarly, if a man wants to know Me, he must know Me in all My manifestations. As when a man wants to catch hold of the flowers and the fruits and the branches of a tree, he has to pluck its root and take it in his hand; similarly, when one wants to see My manifestations, he has to see My spotless form. To hunt after the infinite manifestations were a vain pursuit; hence it would be best that I Myself be apprehended (X. 259--263).

25. Arjuna's Longing after the Vision of the Universal Atman.

There is a point in the Bhagavadgītā which Jñāneśvara in his commentary brings out at great length. The great Transfiguration which Krishna underwent as described in the eleventh Chapter of the Bhagavadgītā supplies an excellent theme for Jñāneśvara to dwell upon, and to bring into relief the vision of the Universal Ātman. To see God's human form, as Arjuna saw it before him in the person of Krishna, was but an insignificant matter, as contrasted with his great Transfiguration as Universal Ātman. Arjuna thus pressed Krishna to show him His transfigured form. " Would it be possible for me", asked Arjuna, " to see in the outside world the Universal Lord of all?" A boon which no other man had previously asked of Krishna, Arjuna dared to ask himself. "Granted that my love to Krishna is of a transcendent order, would it be however in any way greater than that of his spouse ? Granted that I have done an amount of service to Krishna, would it however in any way approach the service of the Great Eagle ? Could I be nearer to the heart of Krishna than the great sages like Sanaka and others ? Could I really bear greater love towards Him than His co-mates in the Gokula?..... And yet if I am afraid to ask Him for this boon of the vision of the Viśvarūpa, my life would be spent in misery." Hence Arjuna dared to ask Him to show him the vision of the Universal Ātman (XI. 28--

38). "Would Thou wert to show me", he said, " Thy original form, at whose desire the cycle of worlds comes into being and passes away, show me that original Form from which Thou takest two-handed and four-handed forms to remove the miseries of gods; show me Thy original Form in which after having played the parts of Matsya, Kūrma and others, Thou goest back to Thy original home. Show me the Form which is sung in the Upanishads; which is seen by the Yogins in their hearts : which is the sole inspiration of sages like Sanaka : that Form, which is thus heard, I now wish to see. If Thou wert to grant me a boon, please grant me this" (XI. 81--88).

26. Visvarupa not seen by Physical Vision, but by Intuitive Vision.

Krishna was thereupon desirous of showing to Arjuna His Viśvarūpa, which He exhibited all of a sudden to his eye, unmindful as to whether Arjuna with his physical eye would be able to see it or not. Krishna did really show it to him; but Arjuna was yet unprepared. "I have shown you My Viśvarūpa", said Krishna ; " but you have not yet seen it". Arjuna replied that the Viśvarūpa, which would be seen only by intuitive vision and not by physical vision, was as good as unshown to him unless he were endowed with that great intuitive power. "You are making a mirror clean", says Arjuna, " and holding it before a blind man; You are producing a beautiful song, but only before one who is deaf"(XI. 154--159); upon which Krishna gave him the intuitive vision by means of which he was able to see the Universal Ātman. The darkness of ignorance began to slip away; a flood of light came before the vision of Arjuna; Arjuna was plunged in an ocean of miracles; his mind sank in wonder; his intellect and sense ceased to operate; in wonder he began to see, and the four-handed form which he had seen before him he now saw all about him; he shut his eyes and saw the form of Krishna; he opened his eyes and saw the vision of the Universal Ātrnan (XI. 176--196). The lustre of the Universal Ātman was so great, the very hosts of heaven were so terrified at that great prospect, Arjuna felt so powerless before the grand power of the Almighty, that he felt as if his very soul was passing out of his body. It was a spectacle of great terror, astonishment, and novelty. Unable to see the infinite lustre of that form, Arjuna prayed to Him: his mind was a mountain of sins; he asked forgiveness of God, beseeching Him to excuse any derelictions which he may have committed. As when a river brings all kinds of dross to an ocean, does not the ocean receive them all ? " What words I may have spoken through love or mistake, in what way I may have offended against Thy great power, forgive me all, O God", said Arjuna (XI. 555-560). Arjuna fell prostrate before that great Vision, and became full of noble sentiments. His throat was choked, and he besought Him to take him out of the ocean of sins. Does not the father forgive the faults of the son, he asked; does not a friend draw a veil over the derelictions of his companion ? (XI. 567- -574.)

27. Condemnation of the Fear of Arjuna.

Krishna, in his transfigured form, had hitherto held silence; but when he saw Arjuna terrified in the extreme, he said to him that it was wonderful that he should show such a great lack of courage. "Thou art ignorant of the great boon that I have conferred on thee by showing thee this vision", said Krishna, " and thou art prattling like a terror-stricken man..... This infinite form of mine, from which all incarnations emanate, has never been hitherto heard or seen by anybody except thee..... Thou hast come upon an ocean of nectar, and art afraid of being drowned in it; thou hast seen a mountain of gold, and sayest that thou dost not want such a great treasure; thou hast had the wish-jewel in thy hands, and art throwing it because thou feelest it to be a burden; thou art turning away the wish-cow out of doors, because thou canst not feed her;..... even though this form might be terrific to look at, pin thy faith to this, as a miser keeps his thoughts round his buried treasure;..... thou art afraid because thou hast never seen this form before ; but forget not to exchange love for fear". So saying, Krishna, for fear of taxing Arjuna's patience too much, took on the human form again (XI. 609 --639).

28. Those who follow the Impersonal, themselves reach the Person.

Jñāneśvara employs a number of similes to show how Krishna took on the human form, because Arjuna was not competent to look at the universal vision. He tells us that Arjuna could not price the jewel to its worth, or was like one, who looking at a fair bride, might say she was not to his taste..... Krishna took the original gold to pieces in order to make ornaments therefrom. He unloosed the apparel of the universal vision; but because Arjuna was not a good customer for it, he folded it again (XI. 640--646). The internal meaning of such expressions is, Jñāneśvara tells us, that those who are desirous of seeing the Impersonal themselves reach the Person. This is the burden of the twelfth Chapter of the Bhagavadgītā, as also of the Jñāneśvari, where the question being asked, which of the two is superior, the manifest or the unmanifest, and which of the two aspirants is superior, the devotee or the philosopher, the answer is unmistakably given that the manifest is superior to the unmanifest, and the devotee superior to the philosopher. Krishna evidently prices a devotee, whose devotion increases day by day as the river in the rainy season. Those who devote all the operations of the mind and senses to Me, says Krishna, and meditate without distinction of day and night, such devotees I prize more than anything else (XII. 34--39). On the other hand, those who follow the path of the Impersonal, which their mind cannot reach and intellect cannot pierce and sense cannot perceive, which is difficult of contemplation, which does not fall within the purview of the manifest, which exists at all times and in all places, which meditation vainly seeks to reach, which is neither being nor not-being, which neither moves nor stirs, and which is hard to comprehend even by hard penance, even these, ultimately reach My Personal Being, while their penance and asceticism are only vain pursuits, landing them into an ocean of trouble (XII. 40--59).

29. Characterization of the Absolute.

Even though thus for practical purposes personal being is proved to be superior to the Impersonal, for logical purposes Jñāneśvara very often sets up the conception of the Absolute as an intellectual ideal: "that which is at once inside and outside; which is far and near; beside which there is no second;..... to whose perpetual light, there is no flicker;..... which is immaculate in the beginning, the middle, and the end of existence; like the sky, which is the same with itself in the morning, mid-day, and the evening; which itself takes on the names of the Creator, the Preserver, and the Destroyer; which may be called the Great Void when the qualities have become annihilated; which illuminates fire; which inspires the moon; which is the eye of the sun

(XIII. 915--938); which has its hands everywhere, because there is nothing outside, which is not occupied by it; which has its feet everywhere, because there is no place that is not filled by it; which has its eyes everywhere, because to it all things are always present; which stands at the head of all;..... which has its face everywhere, because it enjoys all things; and which, in spite of all these things, may be said to have neither hands nor eyes nor feet and the rest; but which, because it must be somehow characterized, may be called by these names, just as when a void is to be shown, it is shown in the form of a dot (XIII. 873--889).

30. The Sun of Absolute Reality.

The most celebrated passage, however, in which Jñāneśvara speaks of the Absolute, is when at the beginning of the sixteenth Chapter of the Jñāneśvari, he compares it to the Sun even like Plato in the Republic and describes by means of a continued metaphor the Sun of Absolute Reality. How very wonderful is it, asks Jñāneśvara, that while the celestial Sun makes the phenomenal world rise into view, the Sun of Absolute Reality makes the phenomenal world hide its face altogether? He eats up the stars in the shape of both knowledge and ignorance, and brings on illumination to those who seek Self- knowledge. At the dawn of the spiritual light, the Individual Souls like birds leave their nests on their spiritual pilgrimage. Varying the metaphor, Jñāneśvara speaks of the Individual Souls as bees which were hitherto pent up in the lotuses of the subtle objects, but which, as soon as the Sun of Absolute Reality rose, were suddenly let loose in the light of day. Jñāneśvara compares Intellect and Illumination, reason and gnosis, to a pair of loving Chātaka birds, which, before the spiritual illumination, were crying out for each other in their state of separation, being divided by the river of difference; but when the Sun of Absolute Reality rose, the pair is brought together and there is harmony between them....The Sun of Absolute Reality throws out rays of discrimination, which, falling on the double concave mirror of consciousness, burn to ashes the forests of worldly life. When the rays of the Sun of Absolute Reality fall straight on the Soul, a mirage of occult powers is produced. When the Sun reaches the zenith of spiritual experience, the aspiring Soul feels its identity with the Sun, and its individuality hides itself underneath itself like the shadow of a body at mid-day..... Who is there, the Poet-Saint asks, who has been able to visualize this Sun of Absolute Reality, who is beyond day and night, beyond good and bad, beyond all pairs of opposites, who is like an eternal lamp of light, which burns so miraculously that there is nothing for it to illuminate (XVI. 1--16)?

II. Ethics.

31. The Seductive Power of the Senses.

When we come to discuss the moral teaching of Jñāneśvara, we must remember from the outset that he has as much distrust of the senses as any other mystical philosopher. "The senses are so strong that even those, who are given to the practice of Yoga, and who have acquired all the necessary virtues for the practice of it, those, in fact, who are holding their minds in the hollow of their hands, even these are seduced, as an exorcist is seduced ; and when on a higher level of Yoga-practice, new objects of sense are created, and new kinds of power and prosperity open before the practiser of Yoga, these exercise a new charm, and seduce and turn away the mind of the spiritual aspirant, with the result that their practice in Yoga is stopped; such is the great seductive power of the senses" (II. 311--314)!

32. Catalogue of Virtues : Humility.

But more than this current account of the seductive power of the senses, which is common with other moral philosophers, Jñāneśvara's great originality consists in making a very acute and accurate analysis of the various moral virtues. The thirteenth Chapter of the Bhagavadgītā has supplied him with a text where all the necessary virtues of a truly spiritual life have been enumerated. Jñāneśvara draws upon that text and gives us a very full analysis of all the virtues mentioned in that chapter. He employs so many images in order to bring home to the mind of the reader the particular significance of the virtue under consideration, that we may easily regard Jñāneśvara as almost the greatest moral philosopher who has employed the figurative method for the description of the virtues. Moral philosophy would be dry in the absence of this interestive side of exposition; and we shall note presently the great wealth of material that has been employed by Jñāneśvara for the description of the virtues. And first to speak of humility. A humble man is he, says Jñāneśvara, who feels any word of praise as a burden upon him. Even though people may praise him for the qualities which he really possesses, such a man is disturbed, as much as a deer is disturbed when it is surrounded by a hunter ; and oppressed, as when a man feels oppressed when he is trying to swim his way through a whirlpool. One should never allow respect to be shown to oneself ; one should never so much as be the cause of the praise of one's own particular greatness. A man must feel mortified when people bow down to him; even though he may be as learned as the preceptor of the gods, still he must seek shelter in ignorance ; he should hide his cleverness, throw away all his greatness, and show by his actions that he likes to be called an ignorant man!..... "The whole world should mortify me", he should say, "and my relations should leave me"..... He should live so silently that people must not know whether he is living or dead; he should move so silently that people should not know whether he is walking, or is being driven by the wind. "Let my very existence cease", he should say, ' let my name and form be hidden ; let all beings try to shun me." Such a man retires to solitude every day, and seems to live as if on solitude ; he makes friendship with the wind, talks with the sky, and loves the trees in a forest as dearly as his own Self (XIII. 185-202). In another place, also, in the ninth Chapter, Jñāneśvara illustrates this extreme humility of the saint. An humble man is he who regards all existences from the ant to the highest god as identical with his own Self; to him there is nothing great or small; there is no distinction between animate and inanimate; and he regards all things as his own Self. He is forgetful of his own greatness, does not judge about the propriety or impropriety of others' actions, and bows down in modesty when any person whatsoever is mentioned; as water comes down from the top of a mountain and silently moves to the earth, even so, such a man is humble before everybody; as the branches of a tree, which is laden with fruits, are bent down to the earth, even so such a man feels humility before every being (IX. 221--227).

33. Un-pretentiousness.

Then Jñāneśvara goes on to speak about unpretentiousness. An unpretentious man is he who does not bring out his hidden spiritual treasure as a covetous man never brings out his. Even under pain of death, such a man never speaks about his meritorious actions; as a cow which does not give milk hides its own milk ; or as a public woman hides her age ; or as a rich man hides his wealth when on a journey; or as a noble girl hides her limbs; or as a husbandman hides his crops; similarly, such man never brings out his charity and merit into the broad day-light. He does not worship anybody, nor flatter him ; his merit he never lets fly on a highly-raised banner; he is very stingy about his bodily enjoyments ; he is very charitable about religious duties; difficulties may press him at home and yet in charity he competes with the wish-fulfilling heavenly tree;..... he is charitable at the right moment, and clever in speaking about self-knowledge; otherwise he looks as if he were a lunatic. The size of a plantain tree looks small, and yet it is rich in fruits which are full of sweetness ; a cloud looks as if it may be blown by a wind, but it sends down rain in plenty. By these marks must one know a man who takes pride in unpretentiousness (XIII. 203--217).

34. Harmlessness.

The next virtue that Jñāneśvara goes on to discus is that of harmlessness. Now harmlessness is of various kinds. It may consist of non-injuriousness either of any organs of the body or of speech or of mind. Jñāneśvara goes on to discuss various kinds of non-injury as thus classified. The ideal sage, according to him, does not even cross a stream for fear of breaking its serenity; he moves as a crane moves slowly on the surface of water, or as a bee moves slowly on a lotus, for fear of disturbing its pollen; the very atoms, he regards, as consisting of life; and therefore he walks softly as if by compassion. The road on which he walks is itself a road of compassion ; the direction, in which he walks, is a direction of love; he spreads his life, as it were, below the feet of other beings, in order that he may be a source of happiness to all beings; he treads the earth as softly as when a cat holds its young one in its mouth for fear of injuring them by its teeth (XIII. 241--255). His hands remain motionless as the mind of a sage remains motionless on account of his desires being fulfilled; he does not move his hand for fear of disturbing the wind, or the sky, that lies round about him; far less may we say that he may cause any flies on his body to move away, or any gnats not to enter his eyes, or that he would make an angry face against birds and beasts; he may not even raise a stick; far less may we say that he may wield a weapon; to play joyfully with lotuses in his hands, or to toss garlands of flowers, is to him almost as hard a function as throwing a sling; he raises his hand only to show protection; he stretches his hand only to succour the fallen; he moves his hand only to touch the afflicted; and he does this all so lovingly that even the southern wind might be regarded as harsh when contrasted with his mildness (XIII. 278--290). In a similar way, such a man is harmless even when he sees ; he does not look at other things for fear that they may take away his vision of God who is immanent in all things; and yet if he sometimes moves his eyes through internal compassion, he moves them so softly that even the streaks of moonlight may be more palpable than the motions of his eye (XIII. 273--276). The ideal sage is harmless even in speech ; his love moves first, and then move the words from his mouth ; compassion comes first, and then the words. Is it possible that the words coming from such a man may do injury to any one ? He remains silent for fear of breaking the peace of men, for fear of being even so much as the cause of the raising of eyebrows in others; and if, when lovingly requested, he opens his mouth, he is as kind to his hearers as a father and mother; his words sing the mystic sound incarnate..... True and soft, measured and sweet, his words are as it were the waves of nectar. They have once for all taken leave of opposition, argument, force, injury to beings, ridicule, persecution, touch to the quick,..... greed, doubt and deceit (XIII. 261--272). Finally, his mind is as harmless as either his body, or his speech; for his body and his speech would not be harmless, if the mind itself were not already harmless ; for it is the seed that is sown in the ground which shows itself as a tree later on; similarly, the mind shows itself in the direction of the senses. Mental impulse has its origin in mind, and then it comes over to speech, or sight, or the motor organs; when the mind's mindness is departed, the senses lose their rigour, as without a wire-puller the dolls cease to throw out their hands and feet; when the sea experiences a tide, the ships are themselves filled with water, similarly the mind makes the senses what it itself is..... If one would want to see what non-injury is, one must go to this man, for he is non-injury incarnate (XIII. 293 --313).

35. Sufferance and Straightforwardness.

Sufferance is the next virtue that calls for treatment at Jñāneśvara's hands. It consists in courageously bearing the various kinds of affliction-physical, accidental, mental. Such a man is never tormented under heat and never shakes under cold, and is not moved by any accident whatsoever; as the earth does not feel that it is over-peopled by the infinite number of beings that range on it, similarly, he is not inconvenienced under the hardship of any duality whatsoever; like an ocean, he gives room within himself to rivers and rivulets of grief, while, finally, he is not conscious that he is suffering from these. This, according to Jñāneśvara, is unconscious sufferance (XIII. 344--351). Coming to straightforwardness, Jñāneśvara speaks of the Sage as being as equable as the sun, with whom persons do not count, or as accommodative as the sky, which gives place to all things inside it; his mind does not change from man to man, nor his conduct; he holds in bonds of friendship the whole world from time immemorial, and he does not know how to distinguish between himself and others; like a full-blossomed lotus, there is no cranny in his heart; his mind is as straight as a downward streak of honey. A straightforward man is the *habitat* of all these marks (XIII. 356 --367).

36. Devotion to Guru.

Devotion to Guru is the virtue which has attracted the greatest amount of attention from Jñāneśvara and Jñāneśvara spares no pains in describing it minutely. As a river should move towards the ocean with all the wealth of its water or as revelation should finally rest in the Name of God, similarly the devotee is he who resigns all his things to the care of the Guru and makes himself the temple of devotion; as a woman separated from her husband is only pining after him, similarly, to the devotee's heart, the place where the Guru resides is the only object of attention. When shall I be relieved of my sufferance, he asks, when may I be able to see my Guru ? He verily regards a moment spent without the Guru as greater than a world-cycle. When any person brings some news from the Guru or when the Guru himself sends some word to him, he feels as if a dead man should come to life again; as a poor man should see a great treasure, or a blind man should be restored to his sight, or as a poor beggar may be made to sit on the throne of Indra, similarly when he hears of his Guru, he is filled with great happiness (XIII. 369--383). He also meditates in his heart on the form of his Guru in extreme love; he places the Guru like a motionless star within the circumference of his heart or within the precincts of his consciousness ; and in the temple of beatific joy, he distils the nectar of his meditation on the Guru as the sole object of his worship ; or when the sun of illumination has arisen, he fills the basket of his intellect with innumerable flowers of emotion, and worships the Guru with them ; or at all the three pure seasons of the day, he burns the incense of his egoism and waves lights of illumination before his Guru..... In short, he makes himself the worshipper, and his Guru the object of worship (XIII. 385--390). Or else, once in a while, he regards his Guru as his mother, and then like a child, he lolls on the lap of his Guru in the enjoyment of the spiritual nectar he has received; or else he regards his Guru as a cow residing at the foot of the tree of illumination, and makes himself the calf; likewise does he make himself a fish, who moves in the waters of the great compassion and love of his teacher ; or else he regards himself as a small plant watered by the showers of the grace of his teacher ; or he regards himself as the young one of a bird, which, as yet, has neither eyes nor wings, and imagining his Guru as his mother receives his morsel from the other's beak (XIII. 396--403). The devotee must be so full of service to his Guru that, in mere wonder, the Guru may say to him, 'Ask any blessings of me' ; and when the Guru becomes thus pleased, the devotee should ask, 'Let me translate myself into thy attendants, my Lord; I should shape myself into all the instruments of thy worship (XIII. 404--408). And so long as the body lasts, the disciple must be full of the spirit of service, and when the body is departing, he should consider that his ashes must be mixed with the earth where stand the feet of his Guru. " The watery portion of my body, I shall dissolve in the place where my Guru is sportively touching the waters; my light, I shall transform into the lamps which are to be waved before my teacher; my Prāna, I shall transform into Fans and Chaurīs which serve to please my Guru; the ether inside my heart, I shall dissolve in the place where my Lord lives along with his attendants" (XIII. 431--436). Finally, Jñāneśara tells us that the devotee himself must become lean in the service of his teacher, and feed on the love of his Guru. He must become the sole receptacle of the instructions of his Guru; he should feel himself of a high lineage on account of his Guru, and must find his nobility in the good actions of his brother-pupils; his sole absorbing topic should be the constant service of his Guru; the line which his Guru lays down for carrying on his spiritual work, he should regard as binding upon him like rules of Castes and Āśramas.... The Guru must be his place of pilgrimage ; the Guru his deity, the Guru his mother and father;..... the only thing that ought to fill the mouth of such a devotee, is the Mantra which his Guru has taught him; he should hold no book in his hands which does not contain the words of his master ; the water which has touched his Guru's feet, he should regard as superior in spiritual efficacy to the waters of any place pilgrimage in the world; when he gets a morsel of food which his Guru has thrown before him, he should regard even spritual ecstasy as insignificant as compared with it; in order that he should enjoy the happiness of atonement, he should accept on his head the dust that is raised when his Guru walks;..... when a man becomes full of these qualities, he becomes the sole abode of spiritual realization. Knowledge lives by him ; in fact, he is the God of whom

Knowledge is the devotee;..... and Jñāneśvara goes on to give his personal experience that he has been longing for the service of the Guru as implied in the above statement; he must regard himself fortunate that he is not maimed of body so as to be prevented from engaging in Bhajana; fortunate is he that he is not blind ; fortunate is he that he is not lame ; fortunate is he that he is not dumb; fortunate is he that he is not idle, for he would have been otherwise uselessly fed ; fortunate is he that he is entertaining real love for his master ; it is for these reasons, says Jñāneśvara, that he has been nourishing his body in order that he might do spiritual service to his Teacher (XIII. 442--459).

37. Purity.

Jñāneśvara next goes on to discuss the virtue of purity. A pure man is he whose heart is as lustrous as camphor; or else like a jewel, which is pure inside and outside ; just as the Sun himself, who is pure both internally and externally ; such a man washes off his bodily sins by good actions, and shines internally by knowledge; in this way, he becomes illuminative on both sides. On the other hand, a man whose mind is not pure, can scarcely be said to be pure even if he does good actions ; he is like a dead man adorned with ornaments; or like an ass made to bathe in a place of pilgrimage; or like the bitter Dudhiya fruit anointed externally by raw sugar. Such a man is of as little use as an arch-way built in a deserted place; or as a famished man whose body is anointed with food; or as the Kunkuma mark on the forehead of a husbandless woman. He is like a showy pitcher which contains nothing, even though it may shine externally ; or else like a painted fruit whose internal matter is made up of cow-dung; even so, a man who does good actions externally, gets no value, as a wine-bottle immersed in the holy Ganges. It is, therefore, that we may say that a man should have internal knowledge, as well as have pure actions; the one takes away the dirt from the inside, the other from the outside ; and when purity is produced on both sides, such a man becomes purity incarnate; his holy intentions shine out of him as the lamps in a house of marble. If such a man were to contaminate himself externally with objects of sense, his mind remains pure, and is itself uncontaminated. If a man were to meet persons of the pariah caste on the way, he does not thereby become contaminated himself ; or the same youthful woman, who embraces her husband as well as her son, is not affected by passion when she embraces the latter; water has no power to moisten a diamond; sand is not boiled in hot water; similarly his temperament is not contaminated by evil desires. Such a man should be regarded as holy ; in him does Knowledge dwell (XIII. 462--484).

38. Steadfastness.

Steadfastness or constancy consists in not allowing the mind to move even a little bit, even though the body may roam from place to place. As an avaricious man who goes to a foreign land, places his mind on his hidden treasure, similarly the mind of a continent man does not move at all. The sky does not move, even though the clouds seem to move ; the fixed and constant star is not subject to the revolution of the other stars ; the path does not move even though the travellers seem to move ; the trees on the way do not come and go ; similarly, the mind of a constant man does not move, even though it may be placed in the five-fold elemental existence of change and movement. As the earth is not moved by a storm, so his mind is not moved by calamities; he is not tormented by poverty and misery; he does not shake in fear and in sorrow, and is not afraid when death overtakes his body; his mind does not turn back when affliction, desire, old age, and disease overtake it; censure may come upon him, his life may be in danger, passion and dishonour may overtake him, but his mind does not move even a hair's breadth ; the sky may come down, or the earth may rise up to the sky, but his mind knows no movement; an elephant carest a bit when he is attacked with flowers; similarly, a steadfast man does not care when he is blamed with evil words (XIII. 485--498).

39. Self-Control.

Self-control consists in not allowing the mind to obey the behests of the senses. It consists in keeping to the mind, as a spirit keeps to the body which it possesses, or as an armsman keeps to his weapon, or as a stingy man keeps to his treasure, or as a mother keeps to her son, or as a bee keeps to the honey. A man of self-control is afraid lest the ghost of passion may overtake him, or the witch of desire may catch hold of him; he does not allow his mind to move, as a strong husband does not allow his wife to move out; he makes the virtues keep guard at the doorway of mind on the watch-stand of introversion; he pens up his mind in the three Bandhas, famous in Yoga philosophy, or else in the movement of the Prāna on the right or lefthand side of the nose; he engages it in meditation quite near to the throne of Samādhi, so that it may reach illumination in course of time (XIII.502--510).

40. Dispassion.

A dispassionate man does not care for the objects of sense as the tongue has no craving for vomited food, or as one does not embrace the body of a dead man. He does not care for sensual pleasures as one does not care for poison, or as one does not go inside a burning house, or as one does not take lodgment in the cave of a tiger, or as one does not jump into a cauldron of liquid iron, or as one does not rest upon the pillow of a serpent. Such a man has no craving for anything; he is lean of body and takes pride in tranquillity and self-control; he gives himself over to penance and fasting, and it is death to him to enter a busy town ; he cares for the practice of Yoga, goes to solitude, and does not care for company; he likes worldly pleasure only as much as one likes to lie on a bed of arrows, or to wallow in mucus, or in mud ; he cares as much for heavenly pleasure as one cares for the rotten flesh of a dog. It is only when a man gets such dispassion for the objects of sense that he becomes fit for the enjoyment of spiritual happiness (XIII. 514--523).

41. Un-Egoism.

Un-Egoism consists in doing actions, as if a man were to be addicted to actions, and yet not to take pride for having done those actions. Such a man is quite punctilious in doing his daily duties according to his caste or order, but does not cherish in his heart the thought that he is doing those actions. As wind moves everywhere without any idea, or as the Sun rises without any particular object, as revelation comes of its own accord, or as the Ganges moves without the notion of flowing to any particular place, similarly he acts without any pride. As trees fructify in due season and yet are not conscious of their fructification, similarly, he does actions unconsciously. His egoism is taken away out of his mind and actions, as the central thread may be taken out of a necklace; and as clouds move in the sky unconnected with each other, similarly, his actions are unconnected with his body. As a drunkard does not know what cloth he is wearing, or as a portrait is not conscious of the weapon which it is made to hold in its hand, as an ox may not know what philosophic work it is carrying on its back, similarly, he is not conscious of himself as doing those actions, and therein consists his un-egoism (XIII. 525--534).

42. Pessimism.

Jñāneśvara says that to take a pessimistic view of existence is for some time a necessary step in the realisation of spiritual knowledge. One should contemplate the griefs of birth and death, and old age and disease, before one actually becomes subject to them. One should contemplate one's birth as an abominable condition of existence, seeing that the body is formed out of a bit of mucus, has come out from the passage of urine, and has devoured the sweat of the breasts. One should determine that he should do nothing by means of which he would be subject to this condition again; and before death comes, may it be even at the end of a cycle, he should become awake even to-day. For does not a man gird up his loins even on the banks of a river, when he is told that the waters of the river are very deep ? Does not a man keep awake when he knows that his guide is a robber ? Does not a man take medicine before he meets death ? When a man finds himself in a house on fire, it will be useless to dig a well. Just as a man, who has come to contract deadly enmity with a powerful enemy, keeps his sword brandished during all the hours of the day ; as a bride, for whose nuptials all the necessary ceremonies are made, is sure to be married; or as a man, about whom it is proclaimed that he will take Samnyāsa, must perforce take Samnyāsa ; similarly, one must prepare himself for death even before he meets it. One should live by his own self by averting life with life, and death with death. Moreover, as regards the evils of old age, he should contemplate them even while youth is still on him. Today the body is fat, but tomorrow it will be like a dried vegetable. Today these eyes compete with the petals of a lotus, but tomorrow they will be as putrid as a over-ripe 'padavala'..... "The passages of the fasces and urine will be obstructed, and they, will prepare for my death. 'The world may spit at me. I shall be caught in the clutches of death. My relations will be utterly disgusted with me..... My cough will keep all my neighbours awake and they may well ask why the old man does not die ?" One should keep all this before his mind even in youth, and then one will grow disgusted with life..... One should hear before non-hearing comes. One should move before lameness occurs. One should see while yet vision is not lost. One should talk good words before one becomes dumb. One should do acts of charity before the hands become crippled. In general, one should think about spiritual knowledge, before such a condition befalls and the mind becomes idiotic. As one may make arrangements for his estate before the thieves come to rob one of it, or as one may arrange things in his house while yet the lamp is burning, similarly, one should make arrangements before old age comes. Just as a man may be robbed, if on his way he does not mind the mountains and valleys, or if he does not take hint from the fact that the birds are moving to their nests in the evening; just as a man should take counsel of health before disease overtakes him; or as one may leave a ball of eatables which has fallen into the mouth of a snake; similarly, a man should live in utter detachment, for fear that separation with objects of sense will bring calamity and grief (XIII. 536--590).

43. Unattached and Love of Solitude.

An unattached person is he who lives in his body as a guest lives in the house of a host. He has as much desire for a place of residence, as one has for the shade of a tree which one accidentally meets on the road. One should have no craving for union with one's wife, as one has no craving for the shadow which creeps along with the body. Children must be regarded as passengers who accidentally meet, or as cattle which sit under the shade of any tree whatsoever. In the midst of prosperity, such a man lives unattached, as one who only shows the way on a journey without going himself (XIII. 594--598). And he also loves solitude. "He should have a passion for places of pilgrimage, and the holy banks of rivers, forests and groves, which one inhabits for spiritual purposes. He should not come to a busy town, living as he does in caves, the hearts of mountains, and in the precincts of large lakes. He should love solitude and hate all towns" (XIII. 612--614).

44. God-Devotion.

To crown all, he must have God-devotion. He should resolve that there is no object of love greater than God. He should devote his body and speech and mind solely to God's contemplation. " He should come in My near presence and should sit down with Me. As a wife does not feel any difficulty in approaching her husband, similarly, he should approach Me. As the waters of the Ganges keep on moving towards the Ocean, similarly, he keeps on coming to Me. He who becomes one with Me, and yet maintains devotion towards Me, may be said to be Knowledge incarnate" (XIII. 604--611). And what is Knowledge? Knowledge consists in realizing that God alone is; that beyond Him and without Him there is nothing; that the knowledge of this world and of the other world is tantamount to mere ignorance. He alone has attained to Knowledge who becomes fixed in the idea that God alone is real, and all else an illusion. He is like the fixed and constant star in the heavens, who determinately maintains the reality of spiritual knowledge..... What is the use of any other knowledge ? Is it not like the lamp in the hand of a blind man ? On the other hand, he, who reaches the end in the light of contemplation, holds reality as it were in the hollow of his hands (XIII. 616--632).

45. Catalogue of Vices.

Hitherto we have seen how Jñāneśvara takes an intellectual view of virtue, and how in Socratic fashion he identifies virtue with knowledge. Knowledge to him, in fact, consists, in the manner of the Bhagavadgītā, of the so many virtues which we have hitherto discussed. As he takes an intellectual view of knowledge, he also takes an intellectual view of ignorance. Now ignorance is the absence of knowledge, and therefore means absence or negation of the many virtues which we have hitherto discussed. Following merely a hint thrown out in the text of the Bhagavadgītā- "Ajñānam yadatonyathā"—Jñāneśvara goes into details over a discussion of the negation of virtues, which constitutes ignorance. As contrasted with the various virtues enumerated above, there are a number of vices corresponding to the virtues, each by each; and this Jñāneśvara now goes on to discuss. As when day comes to an end and night begins to have its sway, similarly, when knowledge ceases, ignorance reigns supreme. What now are its marks? An ignorant man is he who lives upon the respect which others pay to him. He expects to be honoured. He is pleased with hospitality. He never descends from his greatness, as one in pride may not descend from the summits of a mountain. On the high tree of speech, he erects an archway of his own merits, as one may raise a broomstick on the top of a temple. He spreads about his knowledge, and sounds as with a cymbal his own good deeds; whatever he does, he does for the sake of fame. And as fire may spread through a forest and burn both animate and inanimate objects, similarly, by his actions, he is the cause of grief to the whole world. What he speaks in jest is more piercing than a powerful and sharp nail. It is more deadly than poison..... As dust rises to the top of the sky through a hurricane of wind, similarly, by praise he is inflated and raised. On the other hand, when he hears his censure, he holds down his head, as mud is dropped down by water and dried by wind. His mind is haughty; in speech he is unrestricted ; in presence he agrees; in absence he supports another; his external actions are only as good as the food which a hunter places before a deer ;..... or as a pebble enveloped by moss, or as the pungent Nimbolī fruit which is ripe. He is ashamed of his spiritual teacher. He swerves from devotion to his Guru, and having learned wisdom from his teacher, he behaves arrogantly with him. In his actions and body, he is loose. In mind he is full of doubts. He is like a dirty well in a forest, on the surface of which there are thorns, and inside there are bones. As a hungry dog makes no distinction between what one may take and what one may not take, similarly, for the sake of pelf, he does not recognize persons. Just as the little lion of the village, namely a dog, partakes of pure and impure things together, similarly, he makes no distinction between one woman and another. He is not pained at heart, even if he misses the proper time for daily or ceremonial actions. As a pond becomes dirty as soon as a foot is placed inside it, similarly, his mind is tormented as soon as fear enters it. His mind flows on the waters of desires like a gourd on a flood of water. In such a man, we may say, ignorance reigns; for, by his instability, he is brother to an ape. His mind roams like an ox that is let loose, or like a storm of wind;..... or like a blind elephant that is intoxicated or like a fire that burns on a mountain. He is immersed all the while in sensual pleasures. To him there is no other occupation except sensual delight. He performs ablutions as soon as he finds a dispassionate man. He approaches sensual objects, as a male ass approaches a she ass, even though the latter kicks at him and breaks his nose. For the attainment of sensual pleasure, he would throw himself in a place on fire. He regards vices as ornaments. Just as a deer which runs after a mirage until it breaks its head, similarly, from birth to death he runs after sensual objects, and even though defeated in his attainment, he still conceives greater and greater love for them. At first he loved his mother when he was a child. Later on, when he became a youth, his wife was the sole engrossing topic of his attention. In the company of his wife he becomes old, and in his old age his child becomes the sole object of his affection..... In all these cases, he regards the body as soul, and acts likewise. As the worshipper of a deity is possessed as soon as flowers are placed on his head, similarly, he becomes full of pride by his knowledge and youth, and in a supine position he says that there is nobody like him and that he is omniscient..... As when a flame is burning, the wick is exhausted and along with it the oil. similarly, he burns all his qualities and all his affections, and he is reduced merely to soot. He is like a flame which crackles when water is sprinkled on it, and which is extinguished if a breath is blown against it, but which burns as soon as it catches the slightest piece of grass, which sends out little light but becomes hot even by its littleness. He becomes as inflated as a pariah when crowned, or as the big serpent which swallows a pillar. He knows no humility like the unsuccumbing rolling stick. His heart knows no tears like a stone and like a bad serpent he does not succumb even to a charmer. He so much believes in life that he cannot imagine that there is death. Like a fish in a small pond of water, he believes that it will never dry up, and therefore feels no necessity for going to a deeper place..... But this poor fellow does not know that when a concubine delivers over all that is hers, that is only the cause of ruin; the company of thieves is only the cause of death ; to drench a picture in water is to destroy it. As when a man is running to the place of beheadal, death is approaching him at every step, similarly, as life is growing and as happiness is increasing, death is conquering life and destroying it, as salt is being destroyed in water. Old age is sure to come with as much necessity as a cart comes down from a precipice, or a piece of stone descends from the top of a mountain. He is as full of the madness of youth as a small brook is full of water, or as when the buffaloes enter into a deadly quarrel with one another. As an ox may accidently return from a tiger's cavern and then desire to go back again to it, or as a man may bring a treasure safely for once from a serpent's place,..... similarly, he does not imagine that his fortune is accidental, and does not take into account that there is a serpent to guard it. He cannot imagine that in a short time he may be separated from his fortune and be reduced to a plight of misery. By the boasted powers of his youth and the help of his treasure, he resorts to good and bad things together. He enters what he ought not to enter; he walks where he must not walk ; he touches what neither body nor mind should touch; he goes where he ought not to go; he sees what he ought not to see ; he eats what must not be eaten ;..... he keeps company which he must avoid; he goes where he must not go; he follows a path which he must not follow; he hears what he must not hear ; he prattles what he must not speak..... His affection is centred in his house, as a bee clings to the new pollen and fragrance of a flower. His wife attracts his attention, as a piece of sugar attracts a fly..... He, whose heart is conquered by a woman, does not know how to benefit his own self. He is not ashamed; he is deaf to the censure of others; he worships the heart of his paramour, and dances according to her wishes, as a monkey dances before its master. As a devotee may worship his family deity, similarly, with one-pointed attention, he worships his wife. If anybody were to see her, or if anybody were to oppose her, he feels as if there is going to be an end of the world..... If he loves God, he loves him for the attainment of some end;..... and if he cannot attain to his end as soon as he worships, then he disbelieves, and loaves away his devotion to God as futile. As a villager worships one god after another and with a devotion with which he worshipped the first, he goes to a Guru, who seems to him to be very prosperous, and learns a Mantra from him. He creates an image of his own choice, and places it in the corner of his house, while he himself goes to a place of pilgrimage, and visits temple after temple. He must worship the real god every day, but when he has some end to be fulfilled, he worships his family deity, and when any particular holy occasion comes, he worships quite another. Forgetting that God is at home, he roams to deity after deity, and worships the manes on the occasion of a Srāddha. With the same devotion with which he must worship God on the Ekādasī day, he worships the serpent on the Nāgapañchamī. On the fourth day of the dark half of the month, he worships Durgā. He leaves away his daily and ceremonial duties, and worships the Navachandī. On Sundays, he distributes food in order to please Bhairava. On Mondays, he runs to a Lingam to worship it with Bela leaves. In this way, he tries to please god after god. He worships perpetually without remaining silent for a moment, as a courtesan tries to attract man after man at the doorway of a town, A devotee, who thus runs from deity to deity, may be said to be ignorance incarnate..... Such a man takes delight in society, is pleased with the noise of a town, takes pleasure in talking gossip, and when anybody talks to him about the real way to reach God, he creates such a noise that he refuses to hear it. He does not go to the Upanishads. He has no love for Yoga. His mind has no liking for the Pathway to God. He likes every other subject except the discussion of mystic knowledge. He knows the theory of Karma, he has studied different Purānas and learnt them by heart. He is such a great astrologer that he can predict future events. He is skilled in the science of Architecture. He knows the art of cooking. He is an expert in the magic of the Atharva-Veda. His knowledge of the sexual science knows no bounds. He has studied the Bhārata. He is proficient in the knowledge of the Āgamas. He has known all the theories of Ethics. He has studied medicine. In poetics and dramaturgy, there is no man equal to him. He can discuss the topics of the Smritis. He knows the art of a magician. He is altogether versed in the Nighantu. He is clever in the science of Grammar, and has gone very deep in the science of Logic, He knows all these sciences; but he is stark-blind in the science of Self-knowledge..... One should not look at such a man, as one may not look at a child which is born in the constellation of

Mūlā and which is the cause of death. The plumage of a peacock is covered all over with eyes, but there is no vision in the eyes; similarly, the knowledge of the various sciences is as nothing when the knowledge of the Self is excluded..... The body of such a man is only the seed of ignorance. From such a seed can spring no other plant, or flower, or fruit, except ignorance itself (XIII. 653--842).

46. Divine Heritage I.

The chief excellence of Jñāneśvara as a mystical philosopher lies, as we have seen, in his analysis of the different virtues, and corresponding to them, the different vices in his exposition of the thirteenth Chapter of the Bhagavadgītā. Jñāneśvara recurs again to a similar discussion of virtues and vices in his exposition of the sixteenth Chapter. There we have a division of the two heritages the divine heritage and the demoniac heritage. The divine heritage is a heritage of virtues; the demoniac heritage is a heritage of vices. Now, what are the virtues that constitute a divine heritage ? Jñāneśvara tells us that the first virtue is fearlessness. It consists in not being afraid of Samsāra, because the egoism in reference to action and non-action has already been killed. It also consists in throwing away all feeling of fear, in the firm belief of the unity of all things and the identification of another with oneself. If water tries to drench salt, the salt itself becomes water. Hence when one has experienced the unity of all things, fear vanishes immediately. The second virtue, namely, purity, consists in keeping the heart as pure as the waters of the Ganges before the onset of the rainy season and after the end of the hot season..... It consists in making the intellect united with God-head, and in keeping the mind unmoved by the senses, as a chaste wife is not moved by the considerations of gain and loss in her separation from her husband at his departure to a distant place. The third virtue, namely, fixity of knowledge, consists in making the mind full of the desire for the attainment of Ātman. It consists in sacrificing the whole of the mind to God as one may throw an offering in fire without any reference to fruit. As a nobly-born person offers the hand of his girl to a person of noble birth without any desire,..... similarly one should become fixed in the knowledge of Yoga without the taint of any desire. Charity consists in sacrificing oneself in mind and wealth to an afflicted man, just as a tree offers itself wholly to a passenger in the street by its shade, or by its flowers, fruits, roots, or leaves. Self-restraint consists in separating the senses from their objects, as water may be cleaned by means of the Nivalī seed ; it consists in not allowing the objects to influence the senses by giving these latter in the hands of self-control,..... in filling all the ten senses with the fire of dispassion, and finally, in making the body succumb to severe duties as incessant as inspiration and expiration. The next virtue, namely, sacrifice, consists in dutifully offering to God whatever is best. When a Brahmin does his caste-duties, and a Śūdra bows down to him, both be said to be performing sacrifice equally. Everyone can sacrifice in this way by only attending to his proper duties ; only he must not be infected with the poison of the fruit of actions. When a ball is struck at the ground, the real intention is not to strike the ground but to catch hold of the ball; when seed is sown in a farm, the real object is not the sowing of the seed, but the rearing of the crops ; as, again, a mirror is to be cleaned for enabling one to look at oneself inside it; similarly, one should study the sciences not for their own sake, but for the sake of God. The Brahmin may study the

Brahma Sūtras, others may recite a hymn, or sing the name of God. A repetition of any of these things in order to attain to God may be called spiritual practice, which is the next virtue. Finally, by penance is meant emaciation of one's limbs and body for the sake of Self-realization, just as incense is burnt in fire, or gold loses its weight in the process of purification, or the moon wanes in the dark half of the month(XVI. 68--108).

47. Divine Heritage II.

Another set of qualities required for the divine heritage Jñāneśvara now goes on to develop. Straightforwardness consists, according to him, in being good to all beings, as milk is good to a child, or as the soul exists in all beings equally. Non-injury consists in making the body, speech, and mind exist only for the happiness of the world. Jñāneśvara gives us a good analysis of the conception of truth. Truth is as piercing and as mild as the unblown Jasmine flower, or as the light of the Moon which is nevertheless cool. It might be again compared to a medicine, which destroys disease as soon as it is seen, and which is not to the slightest degree pungent to the taste. But such a medicine does not exist, and so truth is incomparable. It is like water which does not pain the eye even though it is put inside it; which, on the other hand, has the power of breaking the precipices of mountains. It ought to be as piercing as iron in dispelling doubts; and in point of being heard it eclipses sweetness itself..... By its sweetness it deceives nobody; and by its straightforwardness it pains nobody. On the other hand, the huntsman's song is sweet to the ear, and yet it is death to the deer. Also, truth must not be like a siren's song, which is sweet to hear, but which, when meditated upon, breaks the heart. Truth is the mother's quality who becomes angry but does not mean ill. Non-anger is that quality of the heart, which, like a stone, upon which water is poured, does not yet sprout like a plant..... A serpent's slough may be trodden under foot, and yet it raises no fang. The sky has no flowers even in spring-time. Śuka was never afflicted with passion even though he saw the beautiful form of Rambhā. Even though ghee is poured upon ashes, it does not produce a flame of fire. Sacrifice consists in leaving away all contact with the world, after having killed the egoism of the body by means of the intellect. Tranquillity has an analogue in the destruction of the knower, the knowledge, and the known, all equally, as when the infinite flood of water at the time of the Great End, having eclipsed the existence of the world, makes the spring, the stream, and the ocean, all equally disappear. Goodness is, for example, exhibited by the physician who has no partiality for his or others' people, and whose one desire is to conquer the onset of disease before it passes out of control. When a cow sinks in mud, one does not care whether she is a milch-cow or not; one's only business is to relieve her from suffering. When a man is drowning, people do not care whether he is a Pariah or a Brahmin; their only business is to take him out of water. When a chaste woman has been robbed of her clothes, a good man looks at her only when he has covered her with a cloth. When others' faults leap to the eye, one should cover them and then look at them. We should look at a deity, after we have worshipped it. We should go to a farm, only when the seed has been already sown. We should take the blessings of a guest, only when we have pleased him. Similarly, by one's qualities, one should cover the defects of others, and then look at them. Compassion is like the broad moonlight which sends a cooling influence without considering the great and the small. Compassion exhibited most by water, which destroys itself in order to maintain the life of grass. Even if one sacrifices oneself wholly by looking at the misery of others, one should consider that one has not yet played one's part completely. He should feel distressed at the misery of others, as when a thorn rushing into the foot makes the whole body ache, and as when the foot is rubbed with cool oil, the coolness goes to the eye, similarly when others become happy, one ought to grow happy. That man is compassion incarnate, whose life is meant merely for the relief of the sufferance of the afflicted, even as water is meant for the quenching of the thirst of those who are thirsty. Uncovetousness is like that of the Sun, who, even though the lotus may follow him, yet does not touch the other's beauty ; or like that of the spring, which even though it may be the cause of the entire beauty of the forest, yet does not partake of it; or like that of God Vishnu, who does not mind even though Lakshmī comes to him with all the Siddhis. The uncovetous man, in short, cares nothing for the enjoyment of the sensual objects of this world or of the next. Softness is like that of the bees when they are touching their hive, or of the sea-animals when they are swinning through waters, or of the birds when they are moving in the sky. The mother has always a soft corner for her child in her heart; the wind from the southern quarter is soft in spring-time; the vision of the beloved is soft to the eyes;..... the camphor is soft to the touch, sweet to the taste, fragrant to the nose, brilliant of form, and so would have served as an excellent standard of comparison, could one have partaken of it to one's heart's content. Finally, one must be as soft as ether, which encloses inside all the elements and yet enters into the smallest of atoms. Bashfulness is like that of the beautiful when affected with white leprosy, or of the nobly-born of whom an evil word is spoken. It consists in the reflection that there is no use in coming to birth and dying from time to time, and in being a corpse even though living. Is it not shameful to be obliged to live in the womb of the mother, where blood and urine and fat and other things make a motley fluid ? To even take on name and form in the shape of a body is most shameful. Finally, absence of fickleness is like that of the doll which ceases to throw out its hands and feet, when once its inner thread is taken away. It consists in reclaiming our senses by conquering the Prāna. As when the sun sets, all the rays are absorbed in it, similarly, when the mind is conquered, all the senses become one with it. Hence when the mind and breath have been conquered, all the senses become powerless. In this powerlessness of all the senses consists the constancy of mind (XVI. 113--185).

48. Divine Heritage III.

A third set of moral qualities that come under the divine heritage is discussed in yet another verse of the Bhagavadgītā which now Jñāneśvara tries to expound. Spiritual lustre is that quality which does not allow a man to lessen his courage, when one is trying to reach God by the Yoga method of realization. The Satī does not care for death in fire, because the death is to be met for the sake of her husband. It consists in naturally and determinately following the pathway to God, irrespective of any obstruction from jural or social commandment, or by the hindrances of the so-called Siddhis. Sufferance is absence of pride in having become great by being obliged to suffer evils, as the body which carries the hair on itself does not know that it is so carrying them. Courage is exhibited in withstanding the flood-gates of sensual impulse, or in putting up with any disease that one's misfortune makes one suffer, or in meeting an evil fate. A courageous man stands more boldly than the sage Agastya, even though all these misfortunes may come upon him simultaneously as in a great flood. Just as a small motion of wind dissipates even a lengthy column of smoke in the sky, similarly, a courageous man bears all mental, physical, or accidental evils, and even on occasions of great mental disturbance preserves his absolute equanimity. Purity is like that of a golden pitcher, thoroughly cleansed from the outside, and filled inside with the water of the Ganges. It consists in doing actions without reference to results on the outside, and in maintaining perfect discrimination from the inside. Love towards all is exhibited as by the water of a holy river, which destroys all sin and suffering as it moves on, nourishes the trees on its banks, and ultimately discharges itself into the ocean. As the Sun destroys the blindness of the world, opens temples of lustre, and moves on encircling the universe, similarly the man, who bears love towards all, unloosens those who are bound, helps those who are sunk, and relieves those who suffer and are miserable. Day and night, his primary aim is to achieve the happiness of the human kind, and only secondarily does he care for his own interest, not to speak of any efforts made for the attainment of his end, when that action is sure to bring evil to the world. Finally, absence of pride consists in being bashful of one's greatness as the Ganges, when it descended on the head of Sankara, contracted its volume of water (XVI. 186--206). Jñāneśvara tells us that the twenty-six virtues, which he has hitherto discussed, constitute the entire preparation for entering into the being of God..... They are, as it were, the garland of flowers with which the maiden of Deliverance tries to adorn the neck of the

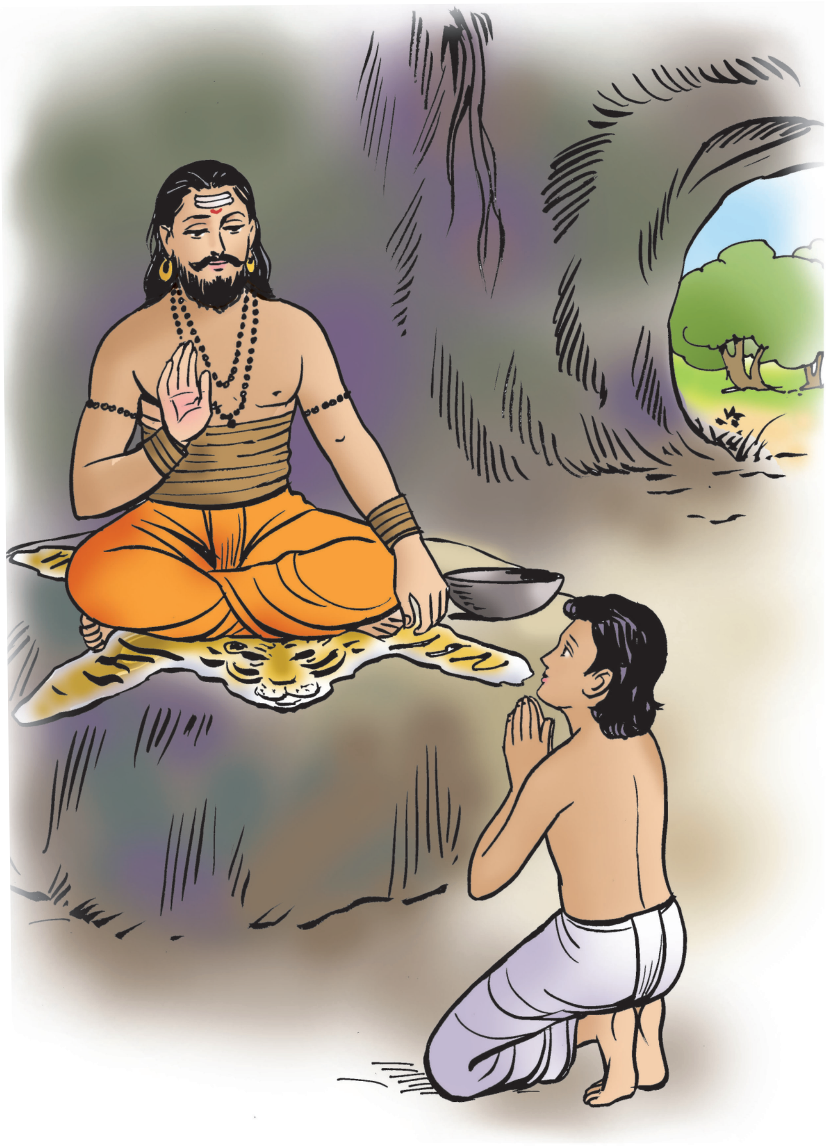
Dispassionate ; or else they are the twenty-six lights which Gītā, the damsel, waves before Ātman, her husband; or else, again, they are the twenty-six pearls found in the shell of the divine heritage in the ocean of the Bhagavadgītā (XVI. 207--212).

49. Demoniac Heritage.

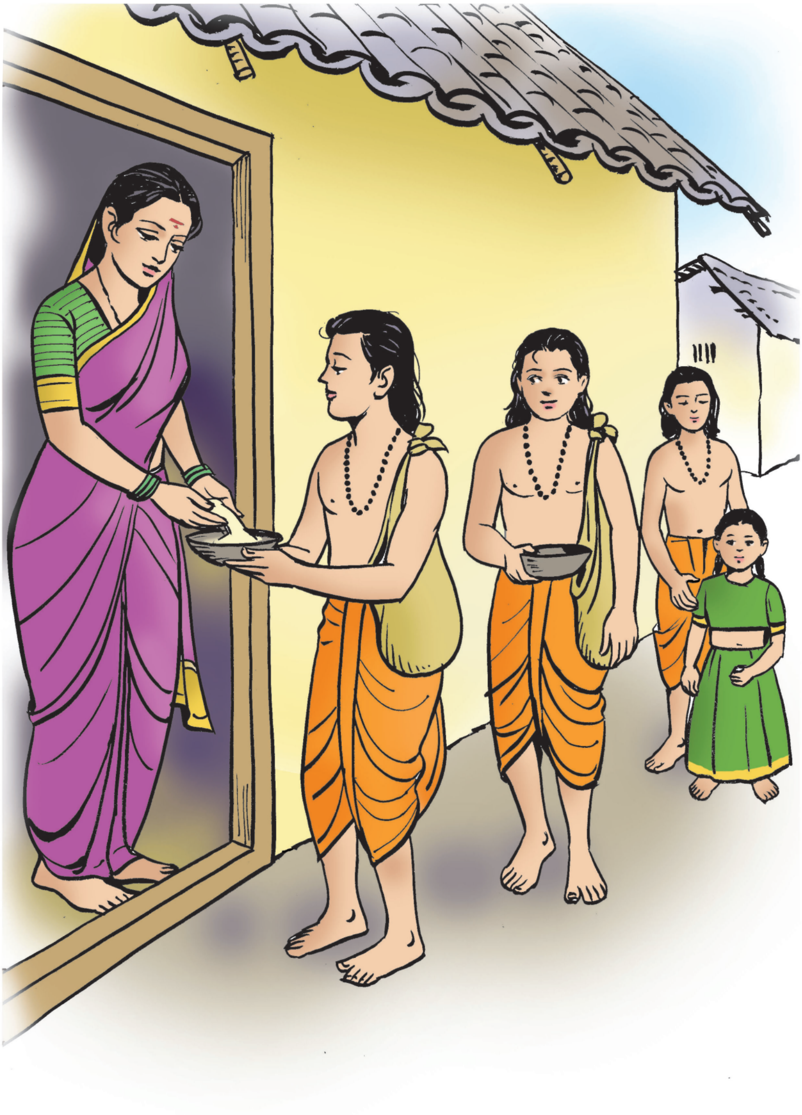
Jñāneśvara now goes on to discuss the vices which constitute the demoniac heritage. These are, on the whole, six : hypocrisy, pride, arrogance, anger, harshness, and ignorance. Of these, hypocrisy consists in pretending greatness where there is none..... If one were to bring to the market place the learning, which he has imbibed from his teacher, that learning becomes itself a cause of evil. The office of a boat is to carry a man over a flood; but if it be tied to the foot of a man, it will only drown him; similarly, if one were to trumpet one's own meritorious deeds, that itself would become the cause of ruin. Pride is like that of the horse of a professional rider, which regards even gods' elephant as inferior to it; or like that of the lizard on the thorn, which regards even heaven as inferior to it. The fire, which falls on grass, tries vainly to rise to the sky. The fish in a pond regards the ocean as of no matter. A man feels pride in his wife, or wealth, or learning, or praise, or honour, just as a man of little consequence becomes full of pride by being invited to dinner at another man's house even for a day. It is as if a foolish man should demolish his house, because there is for the while the shadow of a cloud over him; or again, as if one should break open a reservoir of water because he sees a mirage. Arrogance is exhibited by the moth which does not suffer a lamp ; or by the fire-fly which tries to eclipse the sun; or by the little Tittibha bird which makes enmity with an ocean. An arrogant man does not suffer even the name of God. He regards his own father as his rival,..... which is the sure way to moral ruin. An angry man cannot suffer the happiness of others, which is only the cause of the rise of his passion. When drops of water are poured over boiling oil, it only produces a great noise ; a fox suffers deeply when it sees the moon ; when the sun rises giving lustre to the whole world, the owl loses its sight; the dawn, which is the cause of happiness to human kind, is greater than death to the thief; milk, drunk by a serpent, becomes only poison; the fire in the bosom of the ocean consumes an amount of water, and yet burns more fiercely; similarly, an angry man becomes all the more angry by not being able to suffer the learning, the wisdom, and the prosperity of other people. A harsh man's mind is like the hole of a serpent; his sight is like a discharge of arrows ; his speech is like a shower of fire; and the rest of his actions are as sharp as the edge of a saw. The ignorant man, like a stone, cannot distinguish between cold and heat. Like a man born blind, he does not know the distinction between night and day. He is like the ladle which enters into different fluids, but does not know the taste of any. Not being able to distinguish between a good thing and a bad thing, like a child he puts everything into his mouth. He makes a mixture of virtueand sin, and cannot distinguish their consequences (XVI.217--252). These six vices constitute the whole demoniac heritage. The fang of a serpent, though small, is yet poisonous. The six vices are like a conjunction of fierce planets in the same zodiac. They are like the sins which gather together near a slanderer. As when a man is dying, he becomes subject to a number of diseases at the same time;..... or when a sheep is departing from life, a scorpion of seven stings may come and sting her; similarly, a man who cultivates these vices, goes down deeper in Samsāra, because he cannot rise to the path of God. He descends down and down, until he is born as the most heinous creature in existence, and is born even in the shape of stones (XVI. 253--263). Those, who oppose the will of God by their demoniac qualities, are born in the most heinous kinds of existences, which are only the dung-hill of misery, or the sewage-pit of the world of existence. They are born like tigers and scorpions, and do not get any food to eat; and suffering unbearable pangs of hunger, they ultimately eat themselves! They burn their bodies by their own poison, like a serpent that is pent up in its own hole. They find no rest even so much as for expiration. For an infinite number of cycles, they continue in these very existences..... They are reduced to the state of darkness itself, which adds a deeper hue to the already existing darkness. Sin shudders at them; hell is afraid of them; misery becomes tired of them; dirt becomes more foul by them. Heat burns, and fear runs away at their mention. Evil becomes more evil. Untouchability becomes all the more untouchable..... Speech fails at the mention of their evil fate. The mind recoils. What hellish existences have these fools purchased ? Why should they have followed the demoniac path, which has led them to such a great fall ? (XVI. 407--422.)

50. Other Miscellaneous Virtues.

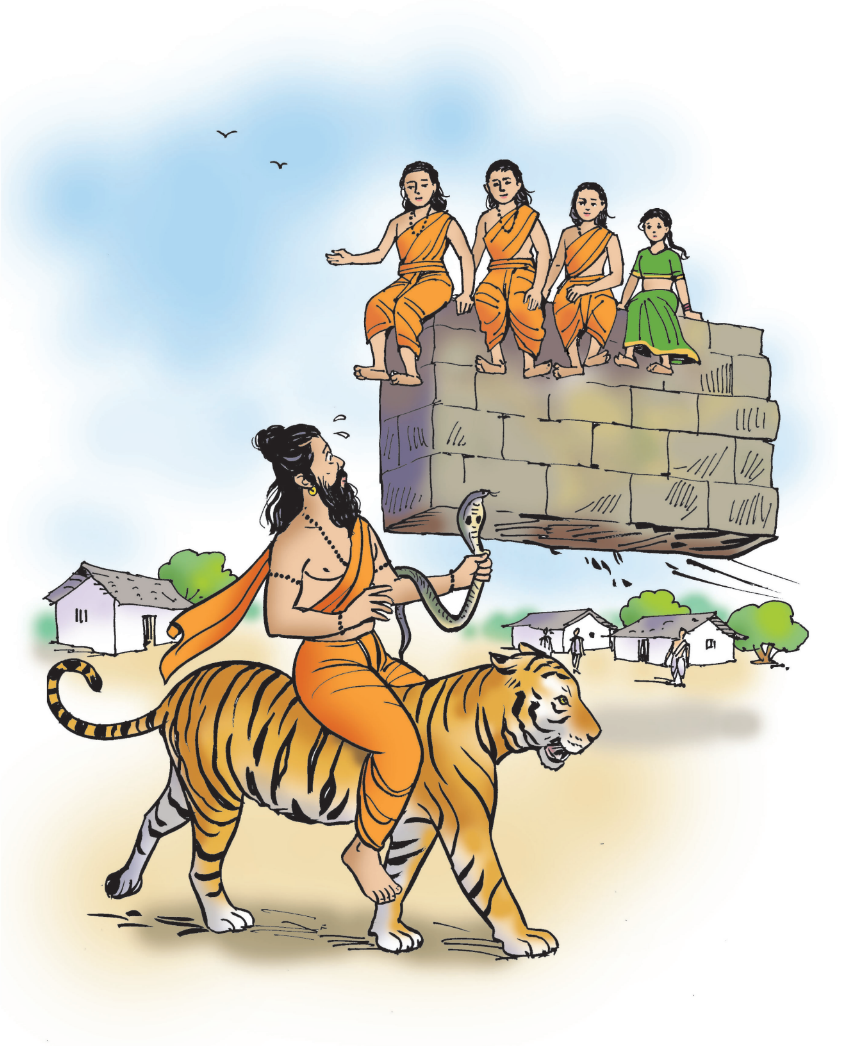
From the above discussion of the Virtues and Vices, as implied in the discussion of the nature of Knowledge and Ignorance in the thirteenth Chapter, and of the Divine and Demoniac heritages in the sixteenth Chapter, it may be seen that Jñāneśvara excels particularly in his analysis of the moral qualities and their aberrations. Dispersed also throughout his various other Chapters are descriptions of other virtues, which we must not fail to notice. In the



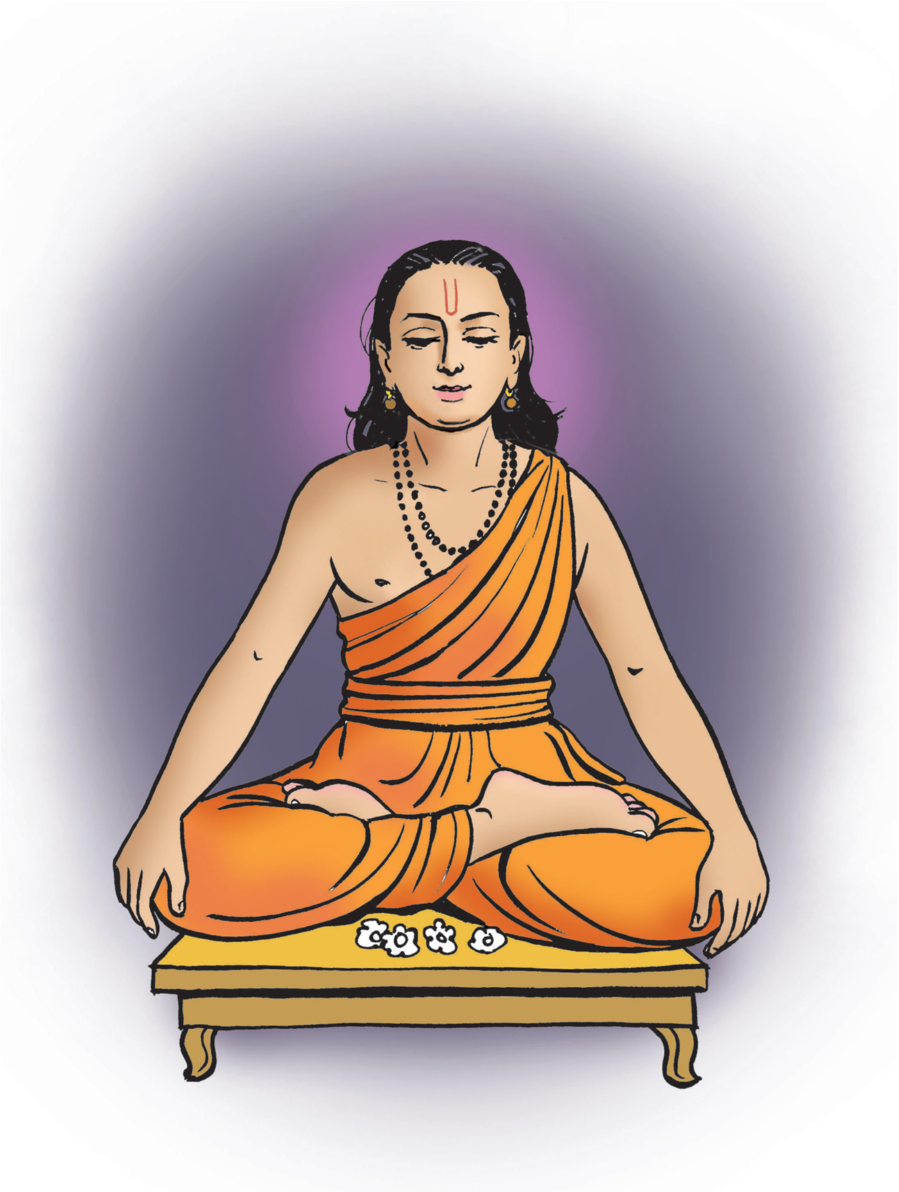
A Tiger confronts Vitthalpant & his Children in a forest. Nivruttinath, who was trained in Yog-Marga by Gahininath, disappears instantly in the caves of Brahmagiri.



After the demise of their parents in Apegaon, Jnanadev & his brothers had to make a living by begging due to social rejection.



Changdev arrives on a tiger to meet Jnanadev, who made the inanimate wall fly.



In 1296, Jnanadev took sajeev Samadhi (live burial) from this world at Alandi.

second Chapter, he speaks of true intellect as that by which, if it shines ever so little in a man, his whole fear of the worldly existence departs. We must not say that the flame of a lamp is small, as it produces great light; similarly, when true intellect is ever so little, we must say it nevertheless shows great power.... The Parisa stone cannot be found like other stones, and even a drop of nectar would be impossible to find even by great accident. Thus the goal of true Intellect is God, just as the goal of the Ganges is the ocean. We may therefore define true Intellect as that which concerns itself with God above anything else whatsoever (II. 37--42). In the sixth Chapter, Jñāneśvara says that dispassion is the necessary condition of the pursuit of God. "Before a man can hope to find God, we must first see whether dispassion has been created in him. Even if a man be of small age, still if he has blossomed in the spring of dispassion, he will not take much time to bear the fruit of God-realization" (VI. 47--50). In the same Chapter, we read also how annihilation of desire itself means the realization of Ātman. "God is not very distant from those who have conquered their hearts, and have stilled their passions. When the dross material in base gold has been driven off, what remains is pure gold itself; similarly, when desire disappears, the Individual Soul becomes Brahman. The ether inside a pitcher that is broken meets the ether in the sky; similarly, when bodily egoism is destroyed, the Individual Soul is Brahman" (VI. 81--84). Then again, in the same Chapter we read further how observation of the mean is a necessary condition of spiritual life. " We must eat food, but take it only in a measured quantity. We must do actions, but in a measured manner. We must speak measured words. We must measure our steps. We may also by measure go to sleep. If we are to keep awake, that also we must do by measure. In this way, when equanimity is produced in the body, great happiness will arise" (VI. 349--351). In the twelfth Chapter, Jñāneśvara describes the virtue of equanimity in a very clever way. Such a man knows no unevenness of temper. He is equal to his friends and foes. As a lamp does not think that it must produce light for those to whom it belongs, and create darkness for those to whom it does not belong; as the tree gives the same shade to a man who puts his axe at its root as well as to him who rears it up ; as a sugarcane is not sweet to the man who has reared it, and sour to the man who presses it; similarly, the man of equanimity is alike to friend and foe, as well as to honour and dishonour. He is not moved by praise, nor is his mind disturbed by words of censure, like the sky which is not tainted by anything. He tells neither truth nor untruth; but only shuts his lips. He can never be prevented from enjoying the super-conscious ecstatic state. He is pleased with what good befalls him. He is not displeased with loss, as the Ocean does not dry up because there is no rain. He does not resort to any particular place, as the wind has no partiality for any one locality. He deliberately thinks that the whole world is his mansion; in fact, he becomes the All (XII. 197--213).

51. The Nature of Sacrifice.

In the seventeenth Chapter, Jñāneśvara makes particularly two good discussions, namely, of the nature of Sacrifice, and of the nature of Penance. Following the Bhagavadgītā, he recognizes a psycho-logical background to these moral virtues, and says either Sacrifice or Penance may be Sāttvika, Rājasa and Tāmasa. And first to speak about sacrifice. Sacrifice, in which Rajas predominates, may be disposed off in a word by saying that the aim of such a sacrifice is fame. Likewise we may say that the aim in Tamas-sacrifice is folly. What matters is only that kind of sacrifice in which Sattva predominates. True sacrifice is that in which there is no attachment to the fruit of it, as a truly chaste woman does not allow any scope to her passion, except in the case of her own husband. As when a river has gone to the ocean, it stops moving further ; or as when the Veda had reached the discussion of the Ātman, it stands silent;.... or as when water, when it reaches the root of a tree, reaches its consummation and moves no further; similarly, in true sacrifice, the sacrificer loses himself in the bare act, and does not think of the fruit. As one can see oneself in a mirror; or as one can see a jewel in the hand by means of a lamp; or as when the sun has arisen, one can see the way ; similarly, because it is the command of the Veda, the sacrificer gathers together all the different kinds of material for sacrifice, employs those which are wanted in their particular places,.... and completes the sacrifice without the slightest taint of egoism. The Tulasī plant is reared in a house, but no desire is entertained for its fruit, or flower, or shade. In a similar manner, that kind of sacrifice is alone real in which there is no reference to any fruit whatsoever (XVII.170--184).

52. Penance in which Sattva predominates.

Like sacrifice, penance is also of three kinds, according as Sattva, or Rajas, or Tamas predominates in it. Now the penance in which Sattva predominates, may be either of body, or of speech, or of mind. Bodily penance is exhibited in going round a number of places of pilgrimage and thus exercising the feet during all the twentyfour hours. The hands should be devoted to the work of the adornment of temples, and for supplying flowers and incense to the deity. As soon as a Lingam or an Image is seen, the body must fall down prostrate like a stick. Also service must be rendered to those who are elders in learning and virtue. Bodily penance also consists in bringing happiness to all those who are suffering from the pains of travel or from any other difficulties whatsoever. The body should be devoted to the service of the parents, who are holier than any other holy objects. The Guru must particularly be worshipped, who so compassionately bestowed upon us Knowledge and showed us the way out of the wilderness of Samsāra. The body, which is naturally subject to laziness, must, in the performance of duty, be subjected to the repetitions of good acts. One should bow down to God, supposing that He is in all human beings, take resort to benefaction of others, and have absolute self-control in regard to women. Only at the time to birth must a woman be touched; further, there should be no contact with any woman whatsoever (XVII. 202--211). We now turn to the penance of speech. This virtue consists in bringing happiness to another without speaking evil words to him. Just as a philosopher's stone makes an iron ball a ball of gold without reducing its weight; as water goes down in the first instance to the roots of a tree, but incidentally it also helps the grass to grow ; similarly, when a man is speaking with one, he should benefit all. Were it possible to find a river of nectar which makes life immortal, we would find that it drove off sin and sorrow as well as supplied sweet drink at the same time..... We should speak only when one is spoken to ; otherwise we should recite the Vedas, or utter the name of God. The mouth should be verily the abode of the different Vedas or else should be given to the utterance of the name of God, whether it may belong to the Śaiva school or the Vaishnava school (XVII. 216--223). Mental penance consists in making the mind atoned to God when all its desires and doubts have been at an end, like a lake which is placid when there are no waves on it, or like the sky in which there are no clouds, or like a garden of sandal trees from which the serpents have run away. It may also be compared to the moon in which the indeterminateness of the Kalās has been at an end, or to a king whose mental anxiety has disappeared or to the Sea of Milk from which the Mandarāchala mountain has been taken off..... Were it possible to find the moon which would have no spots, which would not move, and which was full at all times, it might have been compared to the beauty of such a mind. In it, the striving after dispassion is at an end ; the palpitation and shaking have ceased; and what remains is perfect Self-realization. It is for this reason that such a mind does not succumb even to the recital of the Vedas. It has attained its own end, and therefore it has lost its mind-ness, as salt, which, when merged in water, loses its saltness. In such a mind, mental purity exists of itself, as the palm of a hand is naturally hairless. This condition of mind is entitled to the name of mental penance (XVII. 225--236).

53. Penance in which Rajas predominates.

The penance in which Rajas predominates makes one aspire after reaching the pinnacle of greatness. Such a man thinks that the highest honour in the whole world must go to him. He must have the seat of honour at the dinner-time ; he should be the sole receptacle of the praise of the world; people in the whole world should make a pilgrimage to him ; worshippers of other men should find their ideal in him. Such a man is verily like an old courtezan who still puts ornaments on her body in order to attract the attention of men. That kind of penance, therefore, the aim of which is to acquire wealth or honour, may be called Rajāsa penance. When an insect partakes of the milk from the udders of a cow, the cow ceases to give milk, even though she might have just given birth to a calf. A man, who sends his cattle to feed on the crops of his field, shall have nothing left to him from which grain may come. Similarly, that penance in which there is a mere trumpeting of one's effort, becomes utterly useless..... Will such untimely cloud, which fills the sky and which seems to break the heaven by its thunder, continue for a long time to overcast the sky? (XVII. 242--251.)

54. Penance in which Tamas predominates.

The penance in which Tamas predominates is exhibited in foolishly regarding the body as one's enemy ; in making it travail in the midst of the five strong fires; or, in fact, in even making an offering of it in fire; in burning resin on the top of the head; in putting one's back on iron pikes;..... in famishing the body by swallowing morsels of smoke by placing one's mouth in an inverted position; in resorting to rocks and banks of rivers, which are full to the brim of ice-cold water; and finally, in plucking off portions of flesh from the live body. Such a kind of penance, in which the aim is the destruction or the subjugation of others, may well be illustrated by a stone, which descends at full speed from the top of a mountain, and which, as it is broken into small pieces, breaks also anything that comes in its way; similarly, by giving infinite trouble to oneself, the aim of one who makes such a penance is to bring misery upon those who are otherwise living happily (XVII. 254--262).

55. Resignation to God.

Finally, Jñāneśvara gives us a philosophical account of the virtue of resignation to God in the last Chapter of the Jñāneśvari. There, he discusses the nature of resignation philosophically rather than morally, and tells us that resignation to God consists in identification with Him. Arjuna may be said to have resigned completely to the will of Krishna when he became identified with Him. " To know My oneness without the distinction of Self is the meaning of resignation. As when a pitcher is broken, its ether merges in the infinite ether, similarly, be submissive to me in being united with Me. As gold into gold, or as wave into the ocean, similarly, be thou submissive unto Me..... To say that the devotee has submitted to Me, and that he has retained a separate individuality of his own, is utter folly. Even a bondswoman of an ordinary king becomes equal to him when she tries to please him..... To say, on the other hand, that when God is seen, the separate individuality of a person remains,--is it not merely a piece of foolish gibbering ?..... When butter milk is churned out of curds, it can never become curds again. Similarly, when thou hast submitted to Me in unitive life good and bad shall cease to trouble thee. Iron in its ironness may rust, but when it has become gold on account of a philosopher's stone, dirt shall never spoil it. When fire is churned out of sticks, it shall never become a stick again. When the Sun has arisen, shall darkness reappear ? Or when wakefulness comes, shall the illusion of a dream continue to give trouble? When thou hast, therefore, reached unitive life in Me, nothing shall remain outside Me. Think not, therefore, of what may befall thee. For, thy sin and merit shall both be transformed in My being. Thy sin shall be merged in My knowledge, and no trace of it shall remain..... From this time onwards thou hast become free, O Arjuna! Think but of Me in this light and I shall succour thee. Entertain no anxiety, therefore and resign thyself to Me in being united with Me"(XVIII. 1398--1416).

56. The Ideal of the Karma-Yogin.

The ideal which Jñāneśvara sets up in the manner of the Bhagavadgītā of the true Karma-Yogin, who reconciles action and actionlessness and reaches actionlessness through action, is explained by him in many places. In the fourth Chapter, he compares the true Karma-Yogin to the Sun, who only seems to move because he rises and sets, but who does not really move. He looks like a man, and yet he is not a man, as the image of the sun is not drowned in water. He sees the world, and sees it not. He does everything, and does it not. He enjoys everything, and has not enjoyed it. He sits in one place, but moves in all places ; in fact, he becomes identical with the whole Universe (IV. 99--102). It is to be remembered that in this passage Jñāneśvara speaks of only the apparent motion of the Sun which he really calls stationary. It is a matter of great astronomic interest that this mystic philosopher should have put forth a heliocentric theory at a time when heliocentrism was hardly recognized in Europe. This is, however, by the by. But, continues Jñāneśvara, the Ideal Sage, even though he may have reached actionlessness, has still to do duty for the sake of others. As a seeing man walks before a row of the blind, similarly, the sage exhibits the nature of duty to others by practising it himself. How else could the ignorant know the true path, if it were not to be shown to them by such a man ? What is, in fact, duty ? It is what our elders exhibit to us in their actions. The ordinary run of mankind has only to follow them on the way (III. 155--158). And the ideal sage must remember that even though he himself may have reached the state of actionlessness, still he should not preach the gospel of actionlessness to those who are incompetent to hear it. A child which can hardly suck milk from its mother's breast - how would it be possible for it to eat dainties ? Dainties are not for children, O Arjuna. Similarly, those, who are incompetent to do even their own duty, should not be taught the gospel of actionlessness even in sport. To them we should give lessons in good action itself. That alone should be praised before them. The sage must practise it before them. When the sage does such actions merely for the guidance of the generality of the mankind, he will not be bound down by them. Those, who only feign the king and the queen, never really believe that they are either man or woman, and yet they act as if they were so (III.172--176). The true Karma-Yogin, therefore, must teach the gospel of action to others, even though his heart may have rested in in the sabbath of actionlessness.

57. From Action to Actionlessness.

What is the gospel of action that the sage ought to teach ? In a famous passage in the eighteenth Chapter, Jñāneśvara tells us that he should tell people that they ought to do all the actions that are necessary for them, like sacrifice, charity, penance and others. Just as a traveller should never swerve from the path directed to him by the foregoing foot-prints, just as we should not leave the boat unless we have gone to the other bank of the river, just as we should not throw away a plantain-tree before it has given birth to plantains, just as we should not abandon a lamp before we have found out by means of it the thing which has been lost, similarly, until one becomes fixed in the knowledge of the self, one should not grow indifferent to acts like sacrifice. We must do them with even greater zeal. As excess of speech is rest, similarly excess of action is actionlessness..... As also when gold is put into the boiling vessel time after time, it loses its dross and becomes pure, similarly, action done with faith destroys Rajas and Tamas and takes one to pure Sattva. It is for this reason, O Arjuna, that I say that for one, who wants to reach pure Sattva-hood, actions themselves become as holy as places of pilgrimage. A place of pilgrimage wears away one's external impurity; but action wears away internal impurity..... As a man who is suffering from thirst in the Marudeśa may find a pond of nectar in that country; or as a drowning man may be saved by the River itself ; or as a falling man may be held up by the Earth in pity ; or as a dying man get a further release of life from the Lord of Death ; or as a diseased man may be relieved of his disease by a poison purified; similarly, a man who is doing actions, may be saved from the effects of action, and become worthy of salvation (XVIII. 149- -163).

58. Works and Realization.

We must remember, nevertheless, that there is an eternal difference between works and realization. Jñāneśvara insists from time to time, in the manner of the Bhagavadgītā, on the difference between the doing of actions, and the knowing of God ; and he tells us that the one is absolutely insignificant as contrasted with the other. "Those, who by rightful performance of the duties of the Aśramas, become themselves the standards of duty; who by performing sacrifices become an object of praise even for the Vedas;..... such sacrificers, who are themselves the embodiment of sacrifice, only incur sin in the name of merit. For, in spite of their knowledge of the three worlds, and in spite of their performance of hundreds of such sacrifices, they leave Me, who am the object of the sacrifice, and hunt after heaven, just as an unfortunate man, sitting under the shade of a wish-tree, may tie and untie his begging satchel..... Thus the path to heaven is a meritorious path for those who are ignorant. But those, who know, regard it as an hindrance, and as a ruin. Heavenly happiness is so-called, because it stands contrasted with the misery of hell; while contrasted with either is My spotless Form. When people come to Me, both heaven and hell would be seen to be merely the byways of thieves. One goes to heaven by the sin in the form of merit; while one goes to hell by the sin in the form of sin ; while that, which enables one to reach Me, is pure merit. While they live in Me, they are away from Me, and yet they call their actions meritorious. Why should they not lose their tongues for such a lie ? They go to heaven only by the sinful merit of not having known Me..... When this merit, however, is exhausted, their Indra-hood comes to an end, and they begin to come down to the world of mortals. As a man who has spent all his money in going to courtezans cannot even so much as touch their door, similarly, the life of the sacrificers becomes shameful, and does not deserve any further description..... Thus even though a man may know all the three worlds, he becomes useless if he does not know Me. For he is throwing away the grain to partake of chaff!..... Know Me, therefore, and know nothing else, and thou shaft be happy" (IX. 307--334).

59. Performance of Duty, a Divine Ordinance.

There are thus various means suggested from the point of view of action, so that one may ultimately land into the domain of Self-realization. The first means suggested for a riddance from action is the habit of doing our actions, because duty impels us to do them. The consideration of duty, therefore, forms the first justification for action. In the third Chapter of the Jñāneśvarī, we are told that this social duty was first prescribed by God Himself, and this duty was divided according to the requirements of castes and orders. " Do your duty, and the end will take care of itself. Do not go in for any vows or ceremonies. Trouble not yourself by going to places of pilgrimage. Do not deliver yourself to means like Yoga, or to aimful worship, or to charms and incantations. Worship not other deities. Do the sacrifice implied in your duty. Worship your deity with a mind bereft of any consideration of consequences, as a chaste woman worships her lord..... If you just follow your duty, then duty will be a wish-cow to you" (III. 85--94). We thus see how the performance of duty as duty is the first way out of the bond age of actions.

60. Actions should be done without Attachment.

A second help, for getting ourselves away from the influence of actions, is that we should do them without any attachment to them. Unattachment seems to supply a second motive for the doing of actions in order that actionlessness might be ultimately secured. We are told by Jñāneśvara in the eighteenth Chapter that we should do acts of great sacrifice, without allowing the egoistic impulse to take possession of us. " He, who goes on a pilgrimage on payment, never prides himself that he is getting the merit of the pilgrimage. By the seal of a powerful king, one may be able to drive the king himself; but one need not therefore pride oneself upon having achieved the result. He who swims by taking the help of the loin-cloth of another, never arrogates to himself the power of swimming on his own account. The sacrificial priest never prides himself upon being the donor in the sacrifice..... One should be as regardless of the fruit, as a nurse is about the child of another woman. One does not sprinkle the Pippala tree in order to get its fruit..... The boy, who tends the cows, never tends them in order to get milk from them..... Similarly, one should always do actions without any attachment. Take this to be My message on the subject of action and actionlessness" (XVIII. 166--176).

61. Renunciation of the Fruits of Action.

A third motive for securing the result of actionlessness in the midst of action is supplied by the absolute renunciation of the fruits of action. "If it be impossible for thee to circumscribe on both sides thy intellect and thy actions by My Self,..... at least take resort to self-control, and whenever thou doest any actions, resign the fruits of them. As a tree or a creeper throws away its fruits when it can no longer bear them, similarly, throw away thy actions at the proper time. It does not matter if these actions are not done for the sake of God; let them at least go into the Void. Take thy actions to be as useless as rain on a rock, as sowing in fire, or as a mere dream. Just as one entertains no desire whatsoever about one's daughter, similarly, entertain no desire for actions. As a flame of fire wastes itself in the sky, similarly, let all thy actions go into the Void. It seems, O Arjuna, that this is an easy procedure, but remember that this is the highest of all kinds of Yoga" (XII. 125--134). It seems from this passage that Jñāneśvara advocates the renunciation of actions into mere nothingness, if a man, by his temperament, is not able to resign them in favour of God.

62. The Offering of Actions to God.

The highest motive, however, for the performance of actions in order that actionlessness may be secured is the offering of action to God. A mere void or nothingness is absolutely insufficient ultimately to give us the result of actionlessness. Jñāneśvara teaches like the Bhagavadgītā that we should offer actions to God, so that in that way only may we secure actionlessness. "All the actions that are done should be delivered over to Me in an attitude of faith. Throw away even the memory of the performance of such actions. Cleanse thy actions, and hand them over to Me. As when seeds are put in fire, they are deprived of the possibility of germination, similarly, both good and bad actions, when they are offered to Me, cease to germinate. As soon as actions have been offered to Me, all considerations of birth and death go away..... Wait not for the morrow. Make use at once of this device for actionlessness" (IX.400--405). In another place, Jñāneśvara tells us again that we should not shut up our senses, or throw away enjoyment, or rid ourselves of the consciousness of our worth. "We may safely perform all our family duties, as well as obey all positive and negative social injunctions. We may be permitted to do all these things. But we must remember that whatever action we are doing mentally, orally, or physically must not be egoistically attributed to ourselves. To do or not to do depends not upon us, but upon God who moves the whole world..... Throw thy intellect firmly in Me. Does the chariot take care as to whether it is going on the straight or the crooked path ? Whatever thou doest, resign it to Me without thinking as to whether it is great or small. It is only when thou habituatest thyself continually to this temperament that thou, after departing from the body, mightest come to be atoned to Me" (XII. 114--124). Finally, we are told in the last Chapter of the Jñāneśvarī that we should worship the all-pervading God by the flowers of our actions. Thus alone will God be pleased. When He is pleased, He gives us excellence in dispassion as a mark of His grace, by which dispassion, and by severe contemplation on God, all this appears like vomited food. When her lover has gone away, the beloved feels even life to be a burden. In a similar way, all happiness is regarded by such a man as misery itself ; and even though one may not have attained to the end, the very concentration on it makes us one with it. Such is the great virtue of this procedure (XVIII. 916--922). We thus see, on the whole, that for securing actionlessness in the midst of action, four kinds of helps are suggested. The first is the performance of an action as a matter of social duty; the second is its performance without any feeling of attachment; the third is the renunciation of its fruit; the fourth and the last is a more positive help, namely, the offering of all actions to God.

63. The Three - fold Division of the Psychological Temperaments.

It has been recognized that the three-fold division of psychological temperaments into the Sāttvika, the Rājasa, and the Tāmasa paves the way for a similar ethical classification and thus for a division of the moral qualities according to these temperaments. Now Jñāneśvara makes an analysis of the upspringing of the Sattva, the Rajas, and the Tamas qualities in man, and tells us in the fourteenth Chapter of the Jñāneśvari that all the three are born from the eternal background of the Prakriti. Just as in the same body there is childhood, manhood and old age similarly, there are these three qualities in the same temperament..... Just as before a fish has caught the bait, the fisherman draws his net, similarly, Sattva, the hunter, throws the nets of happiness and knowledge over those who are born with the temperament of Sattva and catches hold of these as if they were deer to be caught in the net. Then these people flutter with their knowledge, and run on all fours with self-consciousness, and leave away the happiness of Self, which would otherwise have been in the hollow of their hands. These are satisfied by learning, become delighted by the slightest gain, know that they are pleased, and begin to rave in joy. There is none who is so fortunate as himself, says such a man; there is no man who is so happy ; and he becomes full of all the eight emotions arising from Sattva. To add to these things, the ghost of learning possesses him and unmindful of the fact that he is knowledge himself, he becomes as large as the sky in the consciousness of his intellectual powers (XIV. 139--154). A man with the Rajas temperament is always merged in seeking pleasure, and is ever young in his desires. Just as fire, when smeared over by ghee, passes beyond control, similarly,..... the desires of such a man know no bounds, and even though he may be in the possession of a golden mountain, he still tries to push his acquisition further..... If all that one has today will be spent, what will he do tomorrow? With these desires, he seeks business after business. What should he eat if he goes to heaven, he asks, and so he performs sacrifice after sacrifice..... As the wind at the end of summer-time knows no rest, similarly, his activity knows no rest. He is as fickle as a moving fish, or the side-look of a woman's eye, or the flickering of lightning. With the velocity of these, does he enter into the fire of action (XIV. 101--172). As contrasted with both these, stands the man in whom Tamas predominates. Such a man lives only in ignorance,..... which is merely a spell of indiscretion, a vessel in which the wine of folly is put, a missile to infatuate the whole of mankind. Tamas means sluggishness in all the senses, and foolishness in the mind, which gathers strength from idleness. Such a man merely moves his limbs, has no desire for action, and spends his time merely in yawning. He has open eyes, and yet cannot see. He gets up from his sleep, even though nobody calls him. As a piece of stone, which has fallen down, does not move, similarly he does not move when he once goes to sleep, even though the earth may go down to the nethermost region or rise above the sky. He knows neither right nor wrong. His intellect is given merely to wallow where he is, and he is so fond of sleep that he regards even heaven as inferior to that condition. Let me have the life of a God, he says ; but let me spend it wholly in sleep. When he is even walking by a road, he nods at the slightest move, and goes to sleep. He has no desire even for nectar..... Such a man knows not how to behave ; knows not how to speak..... Just as a small fly may vainly try to extinguish by its wing the whole conflagration of a forest, similarly such a man falls to foolish acts of daring ; has courage for actions which he cannot do; and loves error. In short, a man of the Tamas temperament is bound together by the three ropes of sleep, idleness, and error (XIV. 174-- 194).

64. Overthrow of the Thraldom of the Qualities.

This is, however, the ordinary routine of the temperament of those who are born with the reign of the qualities in them. Scarcely one among a thousand rises superior to these qualities; but it is in his absolute transcendence of them, in his liberation from their thraldom, in his identification with the Self, that real absolution lies. Jñāneśvara tells us that as an actor is not deceived by the various parts that he plays, similarly, a man must not be deceived by the power of the qualities. In the midst of these qualities God exists as spring exists in a forest of trees, the cause of the beauty of the garden. As the Sun does not know when the stars set, or how the sun stone burns, or how the lotuses bloom, or how night disappears, similarly, I exist in all things without getting Myself contaminated with them. It is only he, before whom discrimination dawns in this way, that rises superior to the qualities, and comes to Me..... As a river goes to an ocean, so he reaches Me. As a parrot may rise from the iron-bar, and sit freely on the branch of a tree, similarly, he rises from the qualities, and reaches the original Ego. He, who was sleeping and snoring in ignorance, is now awakened to Self-consciousness. The mirror of division has now fallen from his hand, and so he cannot see his temperament in that mirror. The wind of bodily arrogance has now ceased to blow, and the waves and the sea have become one..... As the light of a lamp cannot be prevented from going out of a house of glass, as the sea-fire cannot be quenched by the waters of the sea, similarly, his illumination does not suffer by the qualities which come and go. He is like the reflection of the moon in the sky into the waters of the qualities. Even when the qualities possess his body and make it dance, he does not identify himself with them..... He does not know even what is going on within his body. When the serpent has thrown away its slough and gone into a nether hole, does it any longer care for its skin ? As the fragrance, issuing out of a flower, becomes merged in the sky, does it come back to the lotus from which it came ? Similarly, when he has become identified with the Self, he ceases to be influenced by the qualities of the body (XIV. 287--315).

65. Uprooting of the Tree of Unreality.

This is how liberation from the thraldom of the qualities comes about. In another metaphor, Jñāneśvara gives us an insight into the moral process of the destruction of the Aśvattha, the tree of unreality, of which we have already spoken. How is such a man able to uproot this tree of unreality ? His intellect becomes filled with dispassion. By that dispassion, he throws away the thraldom of the qualities, as surely as a dog cares not for its vomit..... He should take out the sword of dispassion from the scabbard of bodily egoism, hold it lightly in the hands of intuitive vision, and sharpen it on the stone of discrimination until it reaches the sharpness of the identity of Self with God. He should then cleanse it by perfect knowledge; next try its strength by the fist of determination ; weigh it by the process of contemplation; until the wonder of it is -when the sword and the swordsman become one, there shall remain nought to be cut down by the sword. In the light of unitive experience, before that sword of Self-knowledge, the tree of unreality would vanish of itself. Then one need not contemplate whether its roots reach heaven-high, or go hell-deep; whether its branches move upwards or downwards. It will vanish of itself, as the mirage vanishes under moonlight (XV. 255--265).

66. Destruction of the Moral Vices.

We have seen above that the way towards God lies either through an overthrow of the thraldom of the qualities, or the uprooting of the tree of unreality. In a similar way, we are told that it lies in the destruction of the three moral vices, Kāma, Krodha and Lobha (passion, anger, and covetousness), which are compared to the highway robbers on the way towards God. Where these three gather together, know that evil is destined to prosper. These are the guides of those who want to reach the place of misery. They are an assembly of sins which lead one to the sufferance of hell. One need not take account of the hell called Raurava spoken of in mythology; these are themselves that hell incarnate! They constitute a three-directioned post on the doorway to hell. He who stands in the midst of these, gets honour in the domain of hell..... So long as these keep awake in the mind of man, he shall never come to good; never shall one even be able to hear of good. He, who wants to do good to himself, and fears self destruction, should not go by the way of these vices. Has one been able to cross the sea by binding a huge stone on his back ? Has one been able to live by feeding on the deadliest poison ?..... It is only when these three leave the mind of man, that he is able to secure the company of the good, and to walk on the path of liberation. Then by the power of the company of the good, and of the knowledge of the sacred books, he is able to cross the woods of life and death, and reach the home te grace of the Guru, which is always full of the joy of the Self. There he meets the Ātman, who is the greatest among all the objects of love, and forthwith ceases all this bustle of worldly existence (XVI. 424--443)!

III. Mysticism.

67. The Pathway to God.

The description of the way to the Ātman is the sole absorbing topic of mystical writers, and Jñāneśvara spares no pains in describing- from various points of view. The great pathway, says Jñāneśvara, can hardly be expected to be traversed to the very end by any traveller. The great God Śankara himself yet journeys on the path. Whole companies of Yogins have tried to traverse it in the sky, and the pathway could be seen by the footprints of their experiences. They have left off all other sideways, and have gone straight by the way of Self-realization. Great Rishīs have walked on this path. Being first novices in the art of Self-realization, they have more or less attained to the goal. God-realizers have become great by having crossed this path. One ceases to be tormented by the appetites of hunger and thirst when one sees this path. One cannot even so much as distinguish between night and day when on the path. Where the travellers on this path place their foot-prints, the mine of absolution opens of itself. Even if one goes sideways of this path, one goes to heaven. Starting from the east, one does necessarily go to the west; in this determinate fashion is the journey of this path. While the wonder of it is, that as one travels on this path towards the goal, one becomes the goal itself (VI. 152--160).

68. The Four Avenues to the Pathway.

In another place, Jñāneśvara, following the Bhagavadgītā, tells us that there are four avenues to this great pathway. Some people go by the path of knowledge under the influence of the Sāmkhya Philosophy. In the fire of thought they meditate on the problem of the Self and the not-Self, and separating the thirty-six elements, they ultimately fall upon the pure Self. Others there are who by the process of contemplation obtain the vision of the Self within themselves..... Others there are, who, following the path of Karman, try to reach the Godhead. And yet, finally, there are those who are able to dismiss the darkness of this worldly existence by simply putting their faith in another. They throw away their arrogance, and pin their faith to the words of others, who are able to distinguish the good from the bad, who are filled with pity for their misery, who take away their sorrow, and give happiness instead. What falls from the lips of such people, they listen to with great respect, and try to realize it in their bodily and mental acts..... What words come from them, they throw themselves entirely upon. Even these people, O Arjuna, are able to cross the stream of worldly existence (XIII. 1037--1047). So we see that Bhakti Yoga is here placed absolutely on a par with Sāmkhya Yoga, Dhyāna Yoga, or Karma Yoga, and that a man, who follows the advice of the worthy Guru, is able to reach the Ātman without undergoing the travail of walking on the other avenues.

69. The Search of God through all Miseries.

As misery is the essential feature of life, it follows that whatever miseries may befall a man, he must try always to see God through them. In fact, misery in this life could be relieved only by seeking after God. "How would it be possible that a man might rest in ease, when he is sitting in a boat with a hundred holes? How would it be possible that a man might keep his body bare, when stones are being flung at him? Is it possible for a diseased man to be indifferent to medicine? When fire is burning all round, must not one get away from its midst? Similarly, when the world is full of misery, how would it be possible that a man should not pray to Me ? Upon what power do these people count, that they do not try to worship Me? How can they rest content in their homes and in their enjoyments? Of what value would their learning or their age be to them? How can they acquire happiness without worshiping Me?..... Life indeed is a fair where the wares of misery are being spread out, and death is measuring the destinies of men. How can one acquire happiness in such a state ? Can one hope to ignite a lamp by blowing through cooled ashes ? As one cannot grow immortal by taking the juice out of poisonous roots, so one can never acquire happiness in the miseries of life. Who has ever heard a tale of happiness in this world of mortals ? Can one sleep happily on a bed of scorpions? Even the moon of this world is proverbially consumptive. Stars rise in this world only in order to set..... In the midst of auspicio-usness comes harm. Death is encircling the fœtus in the womb..... If we follow the track of those who have gone before us, we cannot see any returning footprints. The histories and mythologies of this world are merely collections of death-stories. It is wonderful that people should live at ease in such a world !..... As a child grows, people rejoice, but they do not know that it is approaching death. Everyday after birth, it is nearing death, and yet in joy these people raise auspicious flags. They cannot even bear the word death, and when people die, they cry after them; but they cannot, in their folly, imagine that whatever is must pass away. Like a frog which is trying to eat a fish even while it is being itself devoured by a serpent, they are trying to increase their avarice every day. Alas, born in this mortal world, O Arjuna, get thyself hastily from it; go by the path of Bhakti, so that thou mayest reach My divine home" (IX.490--516).

70. The Attainment of God through any Intense Emotion.

Psychologically, it seems that any intense emotion towards God is capable of leading us towards Him. Thus Jñāneśvara tells us that God could be attained either through extreme love, or through extreme fear, or even through extreme hatred. "Those cowherd women thought about Me as a husband, and they reached My form. Kansa, the great demon, entertained mortal fear about Me, and he reached Me. Śiśupāla conceived intense hatred towards Me, and he became one with Me. The Yādavas loved Me as their relative; Vāsudeva loved Me as a child; Nārada, Dhruva, Akrūra, Śuka, and Sanatkumāra loved Me as the supreme object of their devotion, and they all reached Me. I am indeed the sole end to be reached. One may reach Me by any means whatsoever, either by devotion, or by sexual love, or dispassion, or hatred" (IX. 465--470). The purport of this passage is that if we begin by conceiving any intense emotion towards God, as lies in the nature of all intensive emotion, we end by becoming one with the end itself.

71. Hope for the Sinner.

Moreover, Jñāneśvara offers the highest kind of consolation to those who have lived wretched and sinful lives. He gives hope even to the fallen. He tells us that even these, if they but conceive love towards God, have in them the power of reaching God. The sinner, we are told, can and does become a saint. "Even though a man may be quite sinful at first, still by believing in Me, he becomes the best of men, as one, who is dying in an ocean, might just escape death in the waters..... No sin is too great to remain undestroyed in a supernal kind of devotion. Thus, if a sinful man just bathes in the waters of repentance, and comes inside the temple to Me with all devotion, his whole lineage becomes pure, and he becomes a man of noble birth. He alone has attained to the end of existence. He has learned all the sciences ; he has practised all the penances; he has devoted himself to the practice of the eight-fold Yoga; he has done all actions, provided he has fixed his heart in Me. Having filled all his mental and intellectual impulses in the chest of single-minded devotion, he has thrown it, O Arjuna, in Me. One need not suppose that such a one may become one with God after a while. He has already been in Me. He, who lives in immortality, how can death ever affect him? His mind stands always in My presence, and he verily attains to My likeness. As when a lamp is lighted by a lamp, one cannot distinguish which was the earlier, and which later; similarly, when he has begun to love Me, he has become one with Me, and there is no distinction between us" (IX. 418--428).

72. As Non-Recognition of Castes in Devotion to God.

As all sin is at an end in devotion to God, similarly, all considerations of caste and birth are equally at an end. " Family matters not; one may be even a pariah by birth, or one may even take on the body of a beast. When the Elephant was seized by the Crocodile, and when the Elephant lifted up his trunk towards Me in utter resignation, his beasthood came to an end, and he verily reached Me. People, whose names it is a sin to mention, who have been born in the midst of most sinful kinds of existences, who are the source of vices and folly, and who have been as stupid as stones,—if such people come to love Me with all their heart, if their speech mentions only My words, if their sight enjoys only My vision, if their mind thinks of nothing else except Me, if their ears refuse to hear anything except My name, if their limbs are devoted to the service of no other except Me, if their knowledge has no other object beyond Myself, if their consciousness is given to the contemplation of nothing else except Me, if they find their existence justified only in doing these things, and if in the absence of these they experience mortal pain, if in this manner I become the sole engrossing object of their attention in all ways, --it matters not whether they are born sinful; it matters not whether they have learned no sciences; if thou weighest them against Me, thou shalt find them equal to Me. When characters are imprinted on a piece of leather by royal order, it can purchase anything whatsoever. Gold and silver are of no value unless they are sanctioned by the order of the king. On the other hand, even a piece of leather is superior to them in purchasing power, provided it is sanctioned by the king. In this way if a man's mind and knowledge become filled by My love, he becomes the best of mortals: he is the greatest among those who know. Thus, neither family, nor caste, nor colour, are of any avail in Me. What is wanted is the directing of the mind towards Me. Let a man approach Me with any motive whatsoever; when he has reached Me, everything else becomes nought. We call brooks brooks only so long as they have not reached the waters of the Ganges; but when they once reach the Ganges, they cease to be called brooks. There is a distinction between the Khaira and the Chandana trees only so long as they are not put into fire ; but as soon as they are put inside it, they become one with it, and the distinction between them vanishes. Similarly, the Kshatriyas, the Vaiśyas, the Śudras, and Women are so-called only so long as they have not reached Me. But having reached Me, they cease to be distinguished; as salt becomes one with the ocean, even so they become one with Me" (IX. 441-- 461).

73. Bhakti, as the only Means for the Attainment of God.

Jñāneśvara is indeed the originator of the Bhakti school of thought in Mahārāshtra, and he tells us that God can be attained by Bhakti alone. "How very often should I tell thee, O Arjuna, if thou longest after Me, worship Me. Care not for the dignity of birth. Mind not the consideration of nobility. Throw away the burden of learning. Cease to be inflated by the beauty of form and youth. If thou hast no devotion towards Me, all this is as good as nought. If the Nimba tree produces an infinite number of Nimba fruits, it becomes only a feast to the crows..... If thou servest all kinds of dainty dishes in an earthen pot, and keepest it on the high-way, it becomes useful only for the dogs. He, who has no Bhakti for Me, is only inviting the miseries of existence" (IX. 430-- 440). On the other hand, "as the rain that droppeth from above knows no other place except the earth to fall upon, or as the Ganges with all the wealth of her waters searches the ocean and meets it over and over again; similarly, the true devotee with all the riches of his emotions, and with unabated love, enters into My Being, and becomes one with Me. As the ocean of milk is milk all over, whether on the shore or in the middle of the sea, similarly, he should see Me as the supreme object of his love, from the ant onwards through all existences" (XI. 685--690). Jñāneśvara tells us that true devotion means the vision of such an identity through difference. This is indeed a philosophic way of describing the nature of devotion ; but it remains true at the same time that this identity must be experienced by the true devotee. "There is difference in the world ; but for that reason, knowledge does not become different. There is difference between the limbs in the body, but they all belong to the body. Branches are small and great, and yet they grow on the same tree. The Sun sends an infinite number of rays, but they all belong to the Sun. Thus, in the midst of the difference of individualities, the difference of names, the difference of temperaments, one should know Me as unchanging through all the changes. Whatever one happens to see, and in whatsoever place he happens to see it, he should regard it all as non-different from Me :..... that is indeed the mark of devotion. It is Devotion which surpasses devotion" (IX. 250--261).

74. The Sensual Life and the Spiritual Life.

The first step in the advancement of spiritual life consists in rising from the life of sense to a belief in God and in those who are beloved of God. Jñāneśvara makes Arjuna exclaim in the tenth Chapter that so long as the spiritual impulse was not generated in him, he had no liking for the saints and their words. " Many times before did the sages tell me of Thee, O God; but the reality of their words I now realize, because, I have been the object of Thy grace. The sage Nārada used to come to me very often, and sing Thy glory in these words. But I could not catch the meaning of the words, and listened merely to the song. If the Sun shines in a village of the blind, they can only bask in the sunshine, and not be able to see the light. Similarly, when the divine sage used to sing the knowledge of Ātman to us, I went to him merely for hearing the song, and not for understanding the idea therein. Asita and Devala likewise would talk to me about Thee. But, at that time, my intellect was enveloped in sense. In a miraculous way does the poison of sense make the spiritual life taste bitter, and the bitter objects of sense appear sweet! What of others? The sage Vyāsa himself used to come to the temple, and tell us of Thy glory. But it was all like one who could not see the wish-jewel in darkness, but could recognize it only when the day broke. Similarly, the words of Vyāsa and others, even though they were as valuable as jewels, were neglected by me, O Krishna! But now that the Sun of your words has arisen, the paths which the former sages had told me of have come to be seen. Their words were verily the seed of knowledge, and they had fallen on the ground of my heart; but they have borne fruit only when Thy grace has descended in showers. The rivers of the words of Nārada and other sages have now become unified in me, who have become their Ocean..... Even though my elders had told me often about Thee, I could not know Thee, because Thy grace had not yet descended on me. Hence it is only when a man's fate befriends him that all his efforts become successful..... The gardener spares no pains in sprinkling water over plants and trees ; but it is only when the spring sets in that they bear fruit..... Similarly, all the sciences that we may have studied, or all the Yoga that we may have practised, become successful only when the Guru sends down his grace" (X. 144--172).

75. The Descent of Grace.

How is the grace of the Guru to descend on the disciple? Jñāneśvara tells us that the only way towards receiving his grace is to adore the saints. "They are the temple of knowledge ; our service constitutes its threshold ; we should take possession of it by resorting to it. We should touch their feet in body and mind and thought. We should do all sorts of service to them with utter absence of egoism, and then they will tell us what we desire. Our mind shall forthwith cease to give rise to conjectures ; our intellect shall grow strong in the light of their words;.... doubt shall cease; all beings will then be seen as in God; the darkness of infatuation will disappear ; the light of knowledge shall shine ; and the Guru will send down his grace" (IV. 165 --171).

76. One meets the Guru in the Fulness of Time.

Jñāneśvara tells us in a famous passage that one meets the Guru in the fulness of time. We have only to prepare ourselves, and the Guru will find us. "One should regard one's child, wealth, or wife as no more than a vessel of poison. When the intellect has been tormented by the objects of sense, it recoils upon itself, and enters the recesses of the heart. Then one begins to apply his mind directly to the contemplation of Ātman..... When the remnant of our actions has been exhausted, and new actions cease to have any fruit,..... in that state of equanimity, the Guru meets us of his own accord; as when the four quarters of the night have been exhausted, the Sun verily meets the eye. By his grace, ignorance ceases as darkness ceases by light..... One thus goes beyond the knower and the known, and becomes transformed into knowledge ; as when the mirror is taken away from the face, the seer remains without seeing. In that way is actionlessness generated. This indeed constitutes the highest power of man..... This power does a man get, when the Guru sends down his grace on him..... Rare is the man who has been able to destroy all illusion at the moment at which he hears the words of his Guru;..... when his words have fallen on his ear, he has become one with God" (XVIII. 958- -991).

77. The Celebration of God's Name.

The means for attaining to this union is, as the upholders of the Bhaktimārga have pointed out, the celebration of God's Name. "By that celebration, they have destroyed the *raison d'être* of repentance. Sin has been banished out of the world. Self-control and restraint have ceased to have any efficacy. Places of pilgrimage have become of no avail. The way to the abode of Death has been destroyed. What can restraint restrain now ? What can self-control control ? What can places of pilgrimage purify? There is no impurity which can be taken away. Thus by the celebration of My Name, they have put an end to the misery of the world. The whole world has become full of joy. Such devotees create a dawn without a dawn. They infuse life without nectar. They show God's vision to the eyes of the people without the travail of Yoga. They know no distinction between king and pauper, between great and small. All at once, they have filled the world with happiness. One among many mortals may go to the home of God after his death ; but these have brought down God upon earth. They have illumined the whole world by the celebration of My name. In lustre, they are equal to the Sun, and yet they are superior to him, because the Sun sets, and these do not set. The moon is only rarely full; but these are always full. The rain-cloud is generous, but it may cease to rain..... They are right royal like a lion, but full of compassion. On their tongue, My name dances without interruption-the Name which it would take a thousand births for one to be fortunate enough to utter. I do not live in Vaikuntha ; nor do I inhabit the disc of the Sun ; I traverse the heart of the Yogins ; but before those who celebrate My Name, I am to be always found if I am lost anywhere else. They have become so infatuated with My divine qualities that they have forgotten place and time, and I have been the source of joy to them in their vocation of God-celebration" (IX.197--209).

78. The Importance of Practice in Spiritual Life.

As apart from this process of the celebration of the Name of God, there is also another process which tries to mingle the meditation on God's name with certain Yogic practices. The Rāja Yoga, if properly carried out, is not contradictory to the Bhakti Yoga, even though the Hatha

Yoga stands in a different category. Hence the devotees very often mingle Rāja Yoga with Bhakti Yoga. "Strengthen thy mind with this practise. Even a lame man can cross the precipice of a mountain by right means. Similarly, by right study, show thy mind the way towards God, and care not whether the body lives or dies. The mind which carries us to different destinies will then win the Ātman as its bride-groom, and the body shall cease to be of any consideration" (VIII. 81--83). There is this value in this kind of Yoga that it enables us to take our mind gradually towards God. "If you cannot deliver your heart immediately to God, then at least do this: think of God at least for a moment during the twenty-four hours of the day. Then every moment that you will spend in the enjoyment of My happiness will be of help to you in taking your mind away from sense. As, when autumn sets in, the river dwindles, similarly, your mind will gradually go out of the bonds of Samsāra ; and as, after the full-moon day, the disc of the moon diminishes every day, until it vanishes altogether on the new moon day. similarly, as your heart will go out of the objects of sense and begin to enter into the Being of God, it will gradually end by becoming God. This indeed is what is called the Yoga of practice. There is nothing impossible for this practice. By this practice, some people have been able to move in the skies, other have tamed even tiger and serpents; poison has been digested; the ocean has been crossed; the Vedas have been made to deliver over their entire secret. Hence there is nothing that is impossible for this practice. Do you, therefore, enter into Me by this practice" (XII. 104--113).

79. Description of Place for Contemplation.

We are next told what place one should select for contemplation. "We should select a place, which puts one into such a temper of mind, that one does not like to get up when one has once sat down for meditation, and by looking at which dispassion may become strengthened. It ought to be a place where the saints have meditated on God. It ought to help our feeling of satisfaction, and endow the mind with the backbone of courage..... It ought to be a place, by looking at which even the agnostics and deniers of God may be put into a mood of contemplation. Those who cannot stand quiet for a moment, the place should make quiet. Those who roam, it ought to compel to sit down. If dispassion is slumbering, it ought to be awakened by merely looking at the place. Kings should be tempted to resign their kingdoms, and live calmly in meditation in such a place. Even so, those whose minds are full of sexual love should throw it away, as soon as they have looked at such a place..... It ought to be a place where the practisers of Yoga have come together. It must not be contaminated by the dust of the feet of the laity. It should be a place where there are trees, yielding fruits all the year round, and which are sweet like nectar to the very root. At every step we must be able to find water in such a place, even when it is not the rainy season. Springs should be particularly easy of access. The sunlight must appear cool. The wind must be motionless, or blow very slowly. It ought to be a place where no sounds are heard ; where beasts of prey do not wander ; where there are neither parrots nor bees. Occasionally, there might be some ducks, or swans, or a few Chakravāka birds, or even a cuckoo. Similarly, peacocks may come intermittently to such a place. In such a place, one should find out a monastery, or temple of Śiva, and there sit for meditation" (VI. 163--174).

80. The Serpent and the Sound.

After sitting for meditation in such a place, one of the earliest effects of success in Yoga would be the awakening of the Kundalinī. "When the Kundalinī is awakened and takes possession of the heart, then the unstruck sound begins to be heard. The Kundalinī begins to be slowly aware of this sound. During the peal of sound, the pictorial representations of the Pranava emerge before consciousness. This requires difference of subject and object. But, it may well be asked how can the subject remain different from the object in this state of contemplation ? What then is it that resounds ? I forgot, O Arjuna, to tell you that as the wind cannot be destroyed, the very sky begins to have tongues and resounds accordingly. By that unstruck sound, the whole of space becomes filled, and the window at the Brahma-randhra opens of itself" (VI. 274--279).

81. The Difficulties of the Life of Yoga.

Jñāneśvara, however, is not unaware of the difficulties that beset the practitioner of Hatha Yoga, who goes on meditating without having an iota of devotion in him. Such a man's state he describes in the twelfth Chapter, contrasting it with the fate of a man who follows the path of Bhakti. "Those who spread their motives so as to reach the good of all beings in the supportless unmanifest Absolute, without an iota of devotion, are robbed of all their strength on their way by the allurements of the kingdom of the gods, and of prosperities and prowesses..... Thirst kills thirst, and hunger eats up hunger. Their up-stretched hands ceaselessly measure the wind. They clothe themselves in extremes of heat and cold, and live in mansions of rain. This is all verily like entering into fire, O Arjuna. It is what one may call a husband-less Yoga..... Those, therefore, who follow this path, have only misery reserved for themselves. If a man who has lost his teeth, were to eat morsels of iron-beads, tell Me whether he will live or die ..... A lame man must not hope to compete with wind. Similarly, those, who have taken on a body, cannot reach the Absolute. In spite of this, if courageously they begin to wrestle with the sky, they will make themselves the objects of infinite misery. On the other hand, those, O Arjuna, who go by the path of Bhakti, can never experience such hardships on their way to God" (XII. 60--75).

82. Meditation on God as everywhere.

The true Bhakta must find God everywhere, within himself as well as without himself. "Therefore, thou shouldst remember Me always. Whatever thou seest by the eye, or hearest by the ear, or thinkest by the mind, or speakest by the mouth, whatever is internal or external, should be identified with Me, and then thou shalt find that I alone am everywhere and at all times. When such a state is experienced, O Arjuna, one cannot die even when the body departs. Why then do you fear the light in which you are engaged ? If thou resignest thy mind and intellect to Me, then thou shalt certainly come into My Being. If thou entertainest any doubt as to whether this will happen or not happen, then begin practising, and if thou dost not succeed, then say that this is false" (VIII. 75--80). As God is to be identified with every mental experience, similarly, He is to be identified with every objective existence. Did not Arjuna, when he saw the Viśvarūpa, find God everywhere outside him? "Tell me where thou art not, O God! Salutation to Thee, as Thou art in Thyself !" Thus did Arjuna bow down with a passionate heart, and said again, "Salutation, salutation to Thee, O God !" He again looked longingly at the form of God, and said, "Salutation, salutation to Thee, O God !" He saw Him endwise, and his heart was delighted, and he said again, "Salutation, salutation to Thee, O God !" He could not remember any words of praise, nor could he afford to remain silent. He was filled with love, and ejaculated in ecstasy "Salutation to Thee O God, who art before me! What use is it to us to consider whether God is before or behind? Salutation to Thee, O God, who art also behind me. Thou standest at my back, and therefore I say that Thou art behind; but really speaking, there is neither before nor behind to Thee. Incompetent that I am to describe Thy various limbs, I say to Thee who comprisest all, Salutation, salutation to Thee, O God!" (XI. 519--532).

83. The Atman as Light.

Light seems to be one of the chief forms in which God reveals Himself. "That which is older than the sky and which is smaller than the atom ; by whose presence the whole world moves ; that which gives birth to everything ; that by which the world lives; that which surpasses all contemplation; that which even by day-light is as darkness to the physical eye, as the white ant cannot gnaw into fire, nor can darkness enter into light ; that, on the other hand, which is as eternal day to the knower ; that which contains an infinitude of light-rays, and which knows no setting" (VIII. 87 - 90), is the description of the photic experience of Jñāneśvara, Jñāneśvara also tells us that God is like a beacon-light of camphor which moves onwards to show the way to the seeking mystic, and which, after the destruction of the darkness of ignorance, shines as eternal day (X. 142--143). In the same way, in the eleventh

Chapter, he tells us of the infinite lustre of the Ātman. "The lustre of the body of God was simply indescribable. It was like the combining of the lights of twelve suns at the time of the great conflagration. The thousand celestial suns, that rise at once in the sky, could not have matched the infinite lustre of the Ātman. Had all the lightnings been brought together, had all the fires at the time of the Great End been mingled together, had all the ten great lights been fused into one, it would have been impossible for them to compare with the lustre of the great God. Thus was the greatness of God's light. His lustre shone all around, and I saw it by the grace of the Sage" (XI. 237-- 241). Is this last to be regarded as a touch of Jñāneśvara's personal experience, though it is put in the mouth of Sañjaya ?

84. The Atman seen within and without.

Jñāneśvara describes the morphic experience of the mystic when he tells us how Arjuna saw the great Form of God. "His mind was tossed by looking at the sublimity of each of His forms, and he could not know whether God was sitting, or standing, or only reclining. He opened his eyes, and saw the whole world full of the Form of God. He shut his eyes, and saw the same thing within himself. He saw an infinite number of faces before him, and as he turned back his gaze, he saw the same faces and hands and feet even in other directions. What wonder that one is able to see God by looking at Him ? It is a wonder that He can be seen without looking at Him. It was really by His grace that He fused within Himself both the vision and the non-vision of Arjuna, and He became the All; and as Arjuna, who was coming to the shore of one miracle, fell again into the ocean of another miracle. For, the intuitive vision, that was imparted by God, was not like other kinds of vision, which are able to operate only in the light of the Sun, or the lamp" (XI. 226--234). To the vision of Arjuna, the upward and the nether worlds, the sky and the earth and the intermundane region, all ceased to exist, and he saw God everywhere, and he began to exclaim : "Whence have You come, O God ? Art You sitting or standing ? Who was the mother in whose womb You resided? What indeed is Your measure ? What is Your form and age ? What lies behind You ? What is it that You are standing on ? Considering these things, I see that You are the All. You are Your own support, You belong to none, and You are beginningless. You are neither standing nor sitting, neither long nor short. You are both up and down.... This I saw as I contemplated on Your form" (XI. 271--279).

85. The Realization of the Self.

There is a passage in the Jñāneśvarī where Jñāneśvara is describing the way in which one comes to realize the Self. This description is bound to be a little different from the description of the Viśvarūpa in the eleventh Chapter, because while the subject-matter of the eleventh Chapter was the vision of the universal Ātman, the subject-matter of the passage in the fifteenth Chapter, which we are now discussing, is the realization of the Self. "When the tree of unreality has been cut down by the sword of Self-knowledge, then..... one is able to see one's form, one's own Self. This is, however, not to be compared to the vision of the reflection in a mirror ; for the reflection in a mirror is simply an ' other ' of the seeing man. The vision of the individual Self is as a Spring which may exist in its own fulness even when it does not come up into a Well. When water dries up, the image goes back to its prototype; when the pitcher is broken, space mixes with space ; when fuel is burnt, fire returns into itself; in a similar way is the vision of the Self by the Self..... One must see without seeing. One must know without knowing. That is the primary Being from which everything comes..... It is for seeing this original Being that seekers have gone by the path of Yoga, after having become disgusted with life, and with the firm determination that they would not return again.... They have given over their egoism, and have reached their Original Home. That is this Existence, which exists in itself and for itself, as cold becomes cold by cold, or snow becomes snow by snow,..... after reaching which, there is no return" (XV. 266--283).

86. The Acme of Happiness.

Jñāneśvara tells us very often that he who has realized the happiness of Ātman, ceases to have *ipso facto* any desire for sensual enjoyment. "He, who does not return to the world of sense from his life in Ātman,-- there is no wonder that such a man should cease to care for sensual enjoyment. His mind has become full of the happiness of the Self ; it does not, therefore, dare to move out of itself to the world of sense. Tell Me, O Arjuna, whether the Chakora bird, which lives upon the rays of the moon on the disc of a lotus-petal, ever goes and kisses the sand ? Similarly, he who has enjoyed the happiness of the Self, lives in himself; and there is no wonder that he should leave all sensual enjoyment" (V. 105--108). The same idea is repeated in the twelfth Chapter where we are told that there is nothing comparable to the happiness of the Self, and that therefore sensual enjoyment ceases to have any attraction for the mystic. "He has become the world himself, and therefore all notion of difference vanishes. Similarly, all hatred forthwith ceases. That which really belongs to Him, namely, life in the Self, shall never depart. Hence he does not grieve for the loss of any object, nor has he any craving for any object; for there is nothing outside him. If he, who has thus become realization incarnate, adds to it a devotion towards Me, then there is nothing like him which I would so much love" (XII. 190--196). "He is so engrossed in the happiness of his own Self, that he does not care for any powers that may accrue to him. Living in the beautiful mansion of his own Self, he regards the palace of lndra as useless; how can he then be satisfied with the hut of a forester ? He, who does not care even for nectar, shall a *fortiori* not care for rice-water. Similarly, he who has enjoyed the happiness of the Self, does not care for any powers..... Regard him alone as having had a firm station in Me, who is content with the knowledge of Self, who feeds on the highest joy, who drives away all egoism, leaves away all passion, becomes the world, and moves in the world" (II. 362--367). Finally, Jñāneśvara puts into the mouth of Arjuna the extollation of the great joy of the Self. "That, of which the gods partook at the time of the great churning, is falsely called Nectar, as contrasted with this great bliss. If that little so-called nectar has such a sweetness, how much more sweet shall this great bliss be ? One need not churn the ocean by the stick of the Mandāra mountain to obtain spiritual joy. It comes of itself to the seeker..... It is so powerful in its effects that even at the hearing of it, the worldly existence ceases, and eternity forces itself upon us. All talk about birth and death is at an end. Internally and externally, one begins to be filled with the highest bliss..... In addition, God's presence is near, and one is surely able to hear His sweet words" (X. 192--200). That is indeed the acme of happiness for the spiritual seeker.

87. The Bodily Effects of God-realization.

After the discussion of this spiritual happiness which accrues to the spiritual realizer, we must take note of the bodily, mental, and moral effects that are seen in the man who has realized God. And in a discussion of these various effects, we must first take account of the bodily effects of God-realization. Here, we must note that the God- realizer immediately rises superior to the considerations of the body. "Let the body now live or depart. I am the Ātman himself. The serpent, which appears like a rope, is false ; the rope alone is real. The waves on the water are unreal; the water alone is real. It is not born in the shape of waves, nor is it destroyed in that shape..... Similarly, the considerations of body have ceased to exist for the God-realizer, and he does not care when it ceases to be. What path is it necessary for him to find now? Where and when will he go, if he has become identical with all space and time ? Granted, that when the pitcher breaks the space within it mixes with the space outside ; does it follow therefrom that there was no space in the pitcher before it broke down ?..... Therefore, O Arjuna, practise the path of Yoga ; for in that way, you will attain to equanimity; and then let the body live or go in any manner it likes, Thou art ever identical with the Ātman himself" (VIII. 248--257).

88. The Mental Effects of God-realization.

To this indifference to the bodily condition the Yogin has attained by a long practice. Indifference to body is the result of a long process of Yoga, in which, by concentrated mind, he meditated on God, as directed by his spiritual teacher. "As a result of his devoted concentration, he becomes full, inside and outside, of Sāttvika qualities. The strength of his egoism disappears. He forgets the objects of sense. The senses lose their power. The mind remains folded in the heart. In this manner, one should sit on his seat so long as the unitive feeling exists. Then body shall hold body, wind wind,..... activity shall recoil upon itself, ecstasy shall be reached, and the object of meditation will be gained immediately that one sits for meditation" (VI. 186--191). And as the body comes under control, the senses and the mind also come under control. "The senses indeed are deceptive, O Arjuna. Does not the tongue regard as unwholesome the medicine which is bitter in taste, but which has the power to strengthen life and avert death ? Whatever is really beneficial, the senses always show as unwholesome..... The practice of Yoga, which I told you and which involves the strength of the Āsana, may, if at all, bring the senses under control. It is only when these are brought under control, that the mind is able to find itself. It recoils upon itself, and feels its identity with the Self. When this experience is obtained, one reaches the empire of happiness, and then loses oneself by merging in the Self" (VI. 361--367).

89. The Moral Effects of God-relization.

Let us now turn to the moral characteristics of the God-realizer. "He is firmly fixed in the form of God internally, but behaves like of an ordinary man externally. He does not command his senses, nor is he afraid of the objects of sense ; and whatever is to be done, he does at the proper time. He does not feel any necessity for training up his sense-organs while doing actions, nor is he affected by their influence. Desire has no power over him. He never becomes infatuated, and is as clean as a lotus-leaf when it is sprinkled with water. He lives in the midst of contacts, and looks like an ordinary Man. But he is not affected by them, as the Sun's disc is not affected by the water in which it is reflected. If we look at him in an external way, he looks like an ordinary man; but if we try to determine his real nature, we cannot really know him. It is by these marks that one ought to know the man who has conquered the thraldom of Samsāra" (III. 68--74). We find the characteristics of a God-realizer according to Jñāneśvara in another passage also. In the sixth Chapter, Jñāneśvara tells us that even though such a sage seems to have taken on a body, he is equal, in fact, to the great God, because he has subdued all his senses. "He looks upon a piece of gold which is as large as the mountain Meru, or even an insignificant lump of earth, as of equal count. Again, he looks equally at a price-less jewel, which could not be purchased by the riches of the whole earth, as well as a piece of stone. Whom can he now regard as his brother, or who can be his enemy ? He cares equally for all, and obtains the vision of world-unity. He is himself the supreme place of pilgrimage. His very sight is meritorious. In his company, even an infatuated man may enter into the being of God. By his words, religion lives. His look is the cause of the highest prosperity. The happiness of the heavenly world is merely a play to him; and if one were to remember him even accidentally, one may acquire so much merit as to be equal to him" (VI. 92--104). Jñāneśvara else where tells us that "the ideal sage is always like the full moon, and spreads his light on good and bad things equally. His equanimity is unbroken. His compassion for all the beings of the earth is unsurpassed. His mind never undergoes any change. He is never filled by delight on account of something good, nor does he fall a prey to dejection when anything bad occurs. The ideal sage, therefore, is without joy, and without sorrow, and always full of the knowledge of the Self" (II. 297 - - 300).

90. Metaphorical description of a man who has realized God.

In a passage in the fifteenth Chapter of the Jñāneśvarī we have a metaphorical description of the man who has reached Self-realization. "His mind has been deserted by infatuation, as the sky is deserted at the end of the rainy season by the clouds. As the plantains of a plantain-tree, when they grow ripe, fall down of themselves, similarly his actions drop down automatically. As when a tree is on fire, the birds that have perched on it fly off in all directions, similarly, a man who has had the fire of realization kindled in him, is left by all doubts. As iron does not find the 'parisa' stone, nor darkness light, similarly his mind does not know any sense of duality. The sage is a royal swan, who separates the water of the not-Self from the milk of the Self, and feeds upon the latter. He collects together by his spiritual vision the form of the Godhead, which, in the absence of the knowledge of the Self, is dispersed in different directions. His discrimination merges in the determination of the nature of Ātman, as the stream of the Ganges merges in the Ocean. As a mountain on fire cannot give rise to sprouts, similarly, his mind cannot give rise to passions. As the Mandāra mountain, which once served as a churning stick, remained motionless when taken away from the ocean of milk, similarly, his mind does not know the surges of passions. As the full moon is full on all sides, similarly, having realized the Self, he exhibits no deficiency of desire in any quarter" (XV. 284 --304).

91. The crest-jewel of those who know.

We have a further description of the marks by which we should know a man who has reached identity with God, in the fourteenth Chapter of the Jñāneśvarī. "The ideal sage is like the Sun who does not know the distinction between the evening, the morning, and the noon. Like the ground on which a battle has taken place, he neither conquers, nor is conquered. He looks as indifferent as a guest called to dinner, or as a post on the cross-way..... Nevertheless, as by the existence of the Sun all actions take place, similarly, by the existence of such a man, the world goes on. The ocean becomes full, the moon-stone oozes, the lotuses blow, but the moon remains silent. The wind comes and goes, and yet the sky is motionless. Similarly, the qualities may come and go, but they do not affect the mind of such a man" (XIV. 320--348). "Happiness and sorrow affect a man only when he lives like a fish in the waters of bodily feelings..... But when he lives in his own Self, happiness is to him on a par with misery. To the pillar in a house, night is as good as day ; similarly, to him, who lives in the Self, all dualities are equal. As when a man is sleeping, the serpent is as good as a maiden, similarly, to him who lives in his Self, all opposite qualities are equal..... Praise and blame are equal to him, as darkness and flame are equal to the sun. As the sky remains unaffected during all the seasons, similarly no quality does affect his mind..... The fruits of his actions have been burnt, because he has been fire incarnate" (XIV. 350--366). "He has a one-pointed devotion towards Me. and therefore he is able to burn the influence of qualities. What is now one-pointed devotion ?..... As the lustre of the jewel is the jewel itself, as the liquidity of water is water, as space is the sky, as sweetness is sugar,..... as consolidated ice is the Himālaya mountain, as congealed milk is curds, similarly, the whole world is Myself. Do not, therefore, deny the world to find Me. I include the whole world in Me. Experience such as this means one-pointed devotion, and My devotee has got this one-pointed devotion" (XIV. 372--

382). "As a particle of gold becomes one with gold, as a ray of light merges in light,..... as pieces of ice constitute the Himālaya mountain, similarly, the individual selves make God. The waves may be small, and yet they are one with the ocean..... Experience, such as this, is real devotion" (XIV. 383--388). "This is the acme of all knowledge. This is the goal of all Yoga: as deep may call unto deep, and the two may be connected by incessant showers; as the image may become one with the original by the contact of light; similarly, the Self is connected with God..... Fire ceases after having burnt the fuel, similarly, knowledge ceases by having destroyed itself. I am not on one side of the ocean, and the devotee on the other. There is a beginningless unity between us..... He who knows this is verily the crest-jewel of those who know" (XIV. 389--401).

92. Description of Mystic Emotions.

In a famous passage of the eleventh Chapter, Jñāneśvara gives us an insight into the physical and psychological effects of God-vision. This may be regarded as a description of the Eight pure Emotions famous in the Indian Psychology of Mysticism. "The duality that so long existed between the Self and the world, now ceased to exist. The mind became immediately composed. Internally there was a feeling of joy. On the outside, the strength of the limbs faded away. From top to toe, the aspirant became full of horripilation, as at the beginning of the rainy season the body of a mountain becomes over-spread by grass. Drops of sweat crept over his body, as drops of water creep on the moon-stone when it is touched by the rays of the moon. As an unblown lotus swings to and fro on the surface of water on account of the bee which is enclosed within its petals, similarly, the body of the devotee began to shake on account of the feelings of internal bliss. As particles of camphor drop down when the womb of the camphor-plant is full-blown, similarly, tears of joy trickled down from his eyes. As the sea experiences tide after tide when the moon has arisen, similarly, his mind experienced surge after surge of emotion from time to time. Thus all the eight Sāttvika emotions began to compete in the mind of the mystic, and he sat on the throne of divine joy" (XI. 245--252). This description of Arjuna is, it may easily be seen, applicable *mutatis mutandis to J*ñā*ne*ś*vara himself.*

93. Competition of the Emotions of Fear and Joy.

We must not fail to notice, however, the competition of the feelings of fear and joy in the mind of the advancing mystic, as typically illustrated in the case of Arjuna. When God showed His universal form to Arjuna, his mind was so terror-struck that he said to Krishna, "I do not care whether this earthly pall lives or goes; but by Thy great power, even my consciousness seems to disappear. My whole body is shaking. My mind is becoming tormented. My intellect is experiencing the panic of losing even its I-ness. My inner self, which is by nature full of joy, is itself experiencing a feeling of remorse. How terrific is this power of realization, O God! My knowledge has been banished to the other world, and we shall eftsoons cease to exist as pupil and teacher" (XI. 366--370). As contrasted with the feeling of terror, stands the feeling of the joy of union. Fear is experienced on account of the terrificness of the realization; but joy is experienced on account of its novelty and uniqueness. All sense of duality disappears in such a unitive experience, and that is itself the source of infinite bliss. "One does not experience a feeling of difference in such a state, as a bird tastes a fruit as different from itself. In that ecstatic state, a kind of experience arises, which destroys all egoism, and clings fast to bliss. In that state of embrace, the feeling of union arises of itself, as water under water becomes one with water. As, when the wind is lost in the sky, the duality between them disappears, similarly, in that ecstatic embrace, bliss alone survives..... Duality is undoubtedly at an end, but we cannot even call this the state of unitive experience, for there is not even one to experience the state of union" (V. 131--135).

94. Rare is the man who reaches the end.

Jñāneśvara, however, is careful to point out that such a state is to be only rarely experienced, and that it is not the lot of every seeker after spiritual life. In the seventh Chapter, he tells us that rare must be the man who reaches the end. "Out of thousands of men, scarcely one has got resolution enough, and out of many such resolute men, there is rarely one who really comes to know. Just as out of innumerable people in the world, rarely one here and there is selected to be a soldier, and out of such innumerable ones is made an army, but among these there is scarcely one who enjoys the hand of victory when iron is penetrating into his flesh, similarly, in the great flood of devotion, thousands of people enter, but scarcely one reaches the other end of the stream" (VII. 10--13).

95. Perfection can be attained only gradually.

Jñāneśvara is also careful to point out that perfection in mystical life can be attained only gradually. One must not expect to reach the end immediately that one has entered the path. "Granted that all the intellectual preparation is made for the realization of God ; granted also that one meets with the Guru, and that he imparts to him the knowledge of the true path ; but, is one able to attain to one's original health as soon as one has taken the medicine ? Or does it follow that when the sun has arisen, he immediately reaches the zenith ? Granted that the field is well-tilled and watered ; granted also that the seed that is sown is good of its kind ; but it is only in time that a rich harvest could be reaped. Similarly, granted that the true path is known ; granted that company with the good is attained; granted that dispassion has been generated, and real discrimination formed ; it will however take time to know that the One alone is, namely God, and that all else is nought..... To experience the unitive life in Brahman is a matter of only gradual attainment. Even though various kinds of dishes may be served before a hungry man, still he attains to satisfaction only by morsel after morsel. In a similar way, by the help of dispassion if one lights up the lamp of discrimination, that light will enable one ultimately to find out God" (XVIII. 996--1008).

96. Asymptotic approximation to God.

Jñāneśvara further tells us in his final Chapter, which is also the culmination of his philosophy, that one can only make an asymptotic approximation to God instead of becoming God oneself. He employs a series of metaphors to tell us how the life in God is attained, and how in the atonement one reaches God so nearly as to be only just short of Him. "By putting on himself the armour of dispassion, the mystic mounts the steed of Rājayoga, and by holding the weapon of concentration in the firm grip of discrimination, he wards off small and great obstacles before him. He goes into the battle-field of life, as the Sun moves into darkness, in order to win the damsel of

Liberation. He cuts to pieces the enemies that come in his way, such as egoism, arrogance, desire, passion, and others.... Then all the virtues come to welcome him as vassals before a king.... At every step as he is marching on the imperial road of spiritual life, the damsels of the psychological States come to receive and worship him. Maidens of the Yogi Stages come and wave lights before him. Powers and Prosperities assemble round about him in thousands to see the spectacle, and rain over him showers of flowers, and as he is thus approaching the true Swarājya, all the three worlds appear to him full of joy. Then there is neither enemy nor friend to him. For there is equality all around, and there is neither 'mine' nor 'thine'..... Thus, when all the enemies have been conquered and the world is mortified, his Yogic steed begins to take rest. That armour of dispassion, which had clung closely to his body hitherto, he now tries to loosen somewhat, and as there is no other before him, his hand takes back the weapon of concentration;..... and as one in sight of the goal, begins to walk slowly, similarly, by coming in the vicinity of God, he lets loose his practice. As the Ganges loses its speed as it comes near the ocean, as a wife loses her tremor before her husband, as the plantain tree ceases to grow when the plantains become ripe, or as a way entering into a town ends inside it, similarly, as he finds that he comes to realize the Self, he slowly puts aside his weapon of meditation;..... and as the moon on the fourteenth day of the bright half of the month is just short of the size on the full-moon day, as gold of fifteen carats is just short of gold of sixteen carats, and as one can distinguish between the sea and the river by the stillness and motion of their waters, similarly, to that extent only is the difference between God and the God-realizer. He attains to God, falling only just short of His entire

Being" (XVIII. 1047--1090).

97. God, the sole engrossing object of the Saint.

We shall now go on to consider the problem of the Communion of the Saint and God as discussed by Jñāneśvara. We are told by Jñāneśvara that the Saint has God alone for his engrossing object. "As he was walking alone in the night of his earthly life, the dawn of the destruction of Karman broke upon him, and after the twilight of the grace of his Guru, he began to experience the early morning-light of Self-knowledge. There, with his eyes, he saw the great vista of equality. At that time, wherever he cast his eye, I was before him ; and if he remained silent, there was I also. He could not direct his sight anywhere without seeing Me. Just as when a pitcher is submerged under water, it is filled with water both externally as well as internally, similarly, he is within Me and I am within and beyond him. This is a matter, not of words, but of actual experience. O Arjuna" (VII. 130--134).

98. The Communion of Saints.

It follows from the love that the devotee bears to God, that he bears equal love towards those who bear the same love towards Him. Jñāneśvara, in a passage of the tenth Chapter, describes beautifully the intercommunion of such devotees of God among themselves. "In their hearts, they have become one with Me. I have become their life. By the force of their realization, they have forgotten life and death. By the power of that great illumination, they dance with the happiness of communion. They now give to each other illumination of Self, and nothing else. As two lakes, which are in close proximity to each other, send their waves into one another, and as the mingling waves form as it were a crest-house for them, similarly, the waves of the joy of the two lovers of God mix with each other, and become ornaments of illumination for either. As the Sun may wave lights before the Sun, or as the Moon may embrace the Moon, or as in full equality one stream may mix with another, similarly, the equal love of these Saints makes a happy confluence, on the top of which rise the eight Sāttvika emotions..... Then by the power of that great happiness, they run out of themselves, and being filled with Me, they begin to proclaim Me to the world. The word, which had passed between pupil and teacher in their privacy, these Saints now proclaim to the whole world like a rumbling cloud. As when the unblown lotus-flower begins to blow out, it cannot contain within itself its own fragrance, and therefore distributes its virtue to king and pauper alike, in that way, they proclaim Me to the whole world, and in the joy of proclamation, they forget the fact of proclaiming, and in that happy forgetfulness, they sink their body and mind" (X. 119--128).

99. The Devotee is the Beloved : God is the Lover.

Jñāneśvara tells us time after time that the devotee is dearer to God than anything or anybody else. "That secret which He did not impart to His father Vasudeva, nor to His mother Devakī, nor even to His brother Balibhadra, Krishna imparted to His devotee, Arjuna. Even His wife Laxmī, who was in such near presence to Him, could not enjoy the happiness of His love. All the power of the love of Krishna has been made over to Arjuna. The hopes of Sanaka and others had run extraordinarily high ; but even they could not partake of the fulness of that love. The love of God towards Arjuna seems to be incomparable indeed. What merits must he have in store that he deserved such a

(IV. 8 --11.) We thus see from this passage that the devotee is nearer to the heart of God than anybody else. In one passage of the twelfth Chapter, Jñāneśvara even speaks of God as the lover, and the Devotee as his beloved. This, however, he tells us under the influence of that erotic mysticism, which finds the relation between husband and wife to be the nearest analogue to the relation of God and Devotee. "He who knows no hatred of any being ;..... who like the earth neither upholds the good nor discards the evil;..... who like water does not assuage the thirst of the cow, nor kill the tiger by becoming poison; who thus has friendship with the whole world and is as it were the fount of pity ; who knows no egoism ; who has no sense of mineness ; to whom happiness is as good as sorrow ; who in point of sufferance is equal to the earth ; who has given contentment a constant abode in his heart; in whose mind the individual Self and the universal Self both live together in close unison; who having achieved the highest stage of Yoga, delivers over his mind and intellect to Me;..... he alone, O Arjuna, is the true devotee. He alone is the true Yogin. He alone is truly absolved. The relation between us is the relation between wife and husband..... To talk about these things itself brings a sweet infatuation. I would rather have spoken these words, had not My love made me speak of it! Happy am I that I have reached this happy contentment. As soon as these words were uttered, God Krishna began to nod in joy" (XII. 144--163).

100. The office of God for the welfare of the Saint.

Jñāneśvara tells us that the office of God is always for the welfare of the Saint. "They who have given themselves over to Me with all their heart like a fœtus in the womb, which knows no activity on its own account ; to whom there is nothing higher than Me ; who regard Me as their very life ; and who worship Me with a constant one-pointed devotion ; these themselves become the objects of worship at My hands. At the very moment that they followed Me with all their heart, all their burden of life has fallen upon Me. Whatever they intend to do, I must then Myself accomplish for them, as the mother-bird undertakes every trouble for the life of her young ones. As the mother knows no thirst, nor hunger, and does of her own accord what is good for her child, similarly, I do everything for those who have given over their minds to Me. If they aspire after becoming one with Me, I accomplish it for them. If they want to do Me service, I give them love by which they may do so. Whatever thus they intend in their minds, I gradually begin to make over to them, and whatever I thus make over, I try to consummate in course of time" (IX. 335--342). Jñāneśvara tells us again in another passage that His devotees need never entertain any anxiety for their material and spiritual welfare, "They are doing duties that are proper for them according to their caste. They obey the law, and discard every thing that is not sanctioned by morality. They deliver their actions to Me, and thus burn their results..... The goal of all their bodily, mental, and verbal activity, is I Myself ..... They are meditating on My form..... With one-pointed devotion, they have sold their mind and body to Me. Tell Me, O Arjuna, what shall I not do for them ?..... Is it possible that My devotees be ever troubled by any anxiety for their worldly life ? Does the wife of a prince go begging alms ?" (XII. 76-- 85). In a similar spirit, we are told in the tenth Chapter that God fulfils all the desires of His Saints. "By the plenitude of their love, they have washed off the distinction between night and day, and are enjoying My immaculate happiness..... What I now do for them is to make their happiness increase, and turn the gaze of accident from their enjoyment of bliss. As by covering her dear child by the eye of love, the mother runs after it by taking into her hands every play-thing that it wants, and gives it every golden toy that it demands, similarly, I undertake to fulfil the spiritual ambitions of My devotee..... My devotee loves Me, and I care only for his one-pointed devotion. Difficult indeed is real love between Devotee and God..... I have made over everything to My spouse Lakshmī; but I have withheld from her the knowledge of the Self, which I make over to My devotee" (X. 129--139).

101.God accepts from his Devotee any offering, howsoever humble.

Jñāneśvara tells us how God accepts any object howsoever insig-nificant that is made over to Him in love by His devotee. "With a love incomparable, when My devotee offers to Me a fruit of any tree whatsoever, or even brings it before Me, I catch hold of it with both My hands, and partake of it without even plucking it from its stem. When My devotee offers to Me a flower by devotion, I should, as a matter of fact, smell it; but I forget smelling, and begin to eat it. What of flowers ! If one offers the leaf of a tree it matters not whether it is a wet leaf I look upon it as covered by the love of My devotee, and as if full of hunger I regard it as sweet as nectar and begin to enjoy it. When even not a leaf is available, water at least is not difficult to find. That can be had at any place without any price, and when My devotee offers it to Me, I regard the offer as greater than that of a palace richer than Vaikuntha, or like that of ornaments richer than the Kaustubha jewel..... Thou thyself hast seen, O Arjuna, that I loosened the knots of

Sudāman's cloth in order to partake of the parched rice there in. I care only for devotion. There is nothing either great or small to Me. I care only for the spirit in which it is offered. A leaf, a flower, or a fruit is only a cause for worshipping Me : but I am really worshipped by one-pointed love" (IX. 382--396).

102. The Devotee, the object of God's adoration.

In return for the Saint's offer of love to God, "God regards him as the very crest-jewel on His head..... He has taken the highest goal of life in his hands, and is traversing the world for giving it over to people in the way of divine love..... He is the object of My adoration. I regard him as My head-ornament. I have even prized his kick on My breast. I have made his virtues the ornaments of My speech. I have filled My ears with his fame. I, who am eyeless, take on eyes only in order to see him. I worship him by the sport-lotus in My hand. I have taken on two plus two hands in order to embrace his body..... He is the object of My concentration. He is My very deity whom I worship..... All My heart is concentrated on him. He is the whole of My treasure. I derive contentment only in his company" (XII. 214--237).

103.God leads the Devotee onwards in the Spiritual Path.

God even endows His devotee with the highest good, namely, the spiritual good. " When I see that he is being tossed on the waves of life and death, and when I see that he is being frightened in the waters of the ocean of existence, I gather together My various forms, and run to his help. I go with a ship to relieve him out of the ocean,- the Names of God constituting the various Boats attached to it. Those, whom I find single, enable to catch hold of the hem of My garment. Those, who are with a family, I put on a raft. I attach the chest of love to the body of the rest, and bring all of them to the shore of God-union. Even beasts have thus claimed My attention, and have been lifted to the Kingdom of Heaven. Therefore, O Arjuna, there is no cause for any anxiety whatsoever to My devotees. I come forward to relieve them out of misery. As soon as My devotees have given their hearts to Me, I have taken on Myself the obligation of relieving them. Hence, O King of Devotees, thy only business should be to follow this path of God" (XII. 87--96).

104. The Devotee, the recipient of Particular Grace from God at the time of Death.

At the time of death, especially, the devotee is the recipient of particular grace from God. "If thou, O Arjuna, doubtest how My devotee may remember Me at the time of death, - when his senses have been confused, when his life has been plunged in misery, and when all the signs of death have made their presence felt both internally and externally, - if thou doubtest how he should sit for meditation, how he should control his senses, how he should have a heart at all to meditate on God by means of Om, remember that if My devotee has served Me constantly during his life, I become his servant at the time of his death. He has stopped all activities for My sake. He has pent Me up in his heart, and is ever enjoying My presence..... He has become Myself, and is yet worshipping Me. When such a man is approaching the time of death, if he remembers Me, and if I do not come to succour him, of what use is his life-long meditation ? If a poor man calls upon Me in poverty of spirit, shall I not go to relieve him out of his misery ? And if

My devotee is reduced to the same state as this man, what is the use of his life-long devotion? Therefore, doubt not, O Arjuna. At the very moment that the devotee remembers Me, I am before him. I cannot bear the burden of his love towards Me. I am his debtor, and he is My creditor ; and for discharging My debt, I serve him personally at the time of his death. For fear that bodily suffering may kill his consciousness, I protect him under the wings of Self-illumination. I spread about him the cool shade of My remembrance, and I bring him towards Me, because his heart has been forever set on Me" (VIII. 120--133).

105. How one should die in God.

And under the consciousness of such protection from God, the devotee should merge his Soul in Him. With a heart concentrated, he should meditate on the immaculate God. "He should sit in the Padma posture with his face towards the north, and being filled internally with the joy of meditation, he should make it his one aim to merge himself in the Form of God..... He should prop his heart by inward courage. He should till his Soul by devotion. He should make himself ready for departing by the power of Yoga, and as the sound of a bell vanishes in the bell, similarly, he should make his Prāna vanish through his eye-brows; and as one does not know how or when a lamp, under a pitcher, comes to be extinguished, even so, he should give up the ghost. Such a man is really God himself. He is the highest person, and is My very abode" (VIII. 91--99). "And as ghee which is churned out of milk, cannot become milk any more, similarly, when he reaches Me, there is no return for him..... This internal secret I am unfolding to thee, O Arjuna!" (VIII. 202-- 203).

106. The Union of Saint and God.

In a number of passages of the Jñāneśvarī, we find that Jñāneśvara describes the Union of Saint and God as the culmination of mystical life. Occasionally, he speaks of there being some little difference yet between the two. Elsewhere, he identifies the two altogether. In the seventh Chapter of the Jñāneśvarī, he tells us that even though Saint and God may come together, the Saint remains a Saint and God. "Even though the devotee may reach union with God, yet he remains a devotee. Even though wind may vanish into space, still when it moves, we see that it is different from space. Otherwise, it would become one with space. Similarly, the saint remains a saint so long as he has to discharge his bodily actions. But by the light of his internal consci-ousness, he has become one with Me. By the illumination of that knowledge, he knows that he is the Self. Therefore, I also say with great rejoicement that I am he. He, who lives by knowing the mark which is beyond his bodily existence, is not different from it, even though the body may be different" (VII. 114--118). "As the calf of a cow has its heart entirely set on its mother and leaps to it as soon as it sees her, and even as the cow returns the love, in the same manner, with the same intensity with which the devotee loves God, does God return the love of the saint. Having once known Me, the mystic has forgotten to see behind, as the river which reaches the ocean ceases to return. He, whose river of devotion, springing from the recesses of his heart, has reached Me, is my very Soul. He is the real Knower" (VII. 121--126).

107. Liberation before Death.

Elsewhere Jñāneśvara speaks of the absolute identity of Saint and God even before the Saint departs from this life.

"The Saint has refused to identify himself with the body, and therefore, he feels no pangs of separation from it when he wants to throw it away ; nor does it follow that he reaches Me only after he has thrown off his mortal coil; for he has been already during his life merged in My Being. He has known his Self as mere moonlight, existing not in itself, but in the moon of Universal Spirit. By having been one with Me in life, after death he also becomes Myself " (VIII. 136--139). "Those who, during life, have worshipped the gods, after death become gods, Those who worship the fathers, merge into the being of the fathers. Those who with motives of sorcery run after minor deities, when death lets down the curtain, merge into these elementals. Those, on the other hand, who see Me with their eyes and hear Me with their ears and think of Me with their minds, who by every limb make salutation to Me, whose merit and charity are done only for My sake, who have Me as their constant object of study, who are filled with My presence in and out, who regard their life as useful only for the attainment of God, who pride themselves upon being the servants of God, whose passion is only the love of God, whose only desire and love are the desire and love of God, who are infatuated by Me, whose sciences make Me the object of their study, whose chants are the chants of God, who in this way make Me the object of all their activities, these, even before death, have already come into My Being. How after death, shall they ever pass out of Me?" (IX. 355--365.) In this way, we see the absolute identity of the Saint and God even during the life-time of the Saint.

108. The Practical way for the attainment of Unitive Life.

The practical way for the attainment of this unitive existence in God is described by Jñāneśvara in the eighteenth Chapter. "Fill thy whole inside and outside by My activity. Regard Me as all-encom-passing. As wind mixes with space, similarly, in all thy actions mix with Me. Make Me the sole resort of thy mind. Fill thy ears with My praise. Let thy eye fall in love, as on a woman, on the Saints who are My incarnations. Let thy speech live on My names. Let all the actions of thy hand or foot be done solely with reference to Me. Whatever obligations thou conferest upon another, regard them as offerings to Me..... The dislike of beings shall thus depart. I shall be the sole object of thy salutation. Thou shalt come to an eternal life in Me. In the filled world, there shall then be no third except thee and Me. Thou and Myself shall live in absolute union. In a state inexpressible, thou shalt enjoy Me, and I shall enjoy thee. Thy happiness shall thus grow. When a third existence, which obstructs our union, has thus departed, thou art already one with Me..... Who shall prevent the wind from filling the sky ? Or the wave from reaching the ocean? The difference between thyself and Me, is only on account of thy bodily tenement, and when it is destroyed, thou art Myself already" (XVIII. 1353--1367).

109. Description of a Unitive Devotee.

How does Jñāneśvara describe the external life of such a unitive mystic ? "He of whose mind I am the sole occupant, shall, even during sleep, be known for his passionlessness. He has bathed in the river of Self-knowledge He is filled with contentment after the enjoyment of the full mystical experience. His life is as a sprout to tranquillity..... He is, as it were, a pillar of courage. Like a pitcher, he is filled inside and outside with joy..... His very sport is moral..... His mind serves as a satchel for

Me..... His love of Me is ever on the increase..... Duality between him and Me has departed. He has become one with Me, and yet serves Me as an Other" (IX.186--196). "By the union of knowledge and devotion, he is merged in Me, and has become one with Me..... As when a mirror is placed against a mirror, which mirror may be said to reflect which?..... He enjoys Me even though he has become one with Me, as a young woman enjoys youth..... In Advaita, there is still Bhakti. This is a matter of experience, and not of words. Whatever, by the influence of previous actions, he speaks or does, it is really I, who do these things for him..... As at the time of the Great End, water ceases to flow, being hemmed in on all sides by water, similarly, he is filled everywhere by the Ātman..... By becoming one with Me, he ceases to move. That constitutes his pilgrimage to My uniqueness..... Whatever he speaks is My praise. Whatever he sees is My vision. I move when he moves. Whatever he does is My worship. Whatever he contemplates is the chant of My prayer. His sleep is ecstasy in Me. As a bracelet is one with gold, so by the power of his devotion he is one with Me. As water is one with waves, or camphor with fragrance, or a jewel with lustre, even so is he one with Me" (XVIII. 1130--1183).

110. The ecstatic and post-ecstatic states.

Jñāneśvara tells us of the great post-ecstatic awakening of such a mystic. "When ignorance has ceased, and sacrificer and sacrifice have become one; when the last act of the sacrifice, namely, the Avabhritha ceremony, has been performed in the experience of the Self; he wakes up like a man from his sleep, and says that while he was experiencing a dream, he it was who had manifested himself in all the various forms of the dream ; that the army which he saw, was not an army, but only a manifestation of his own Self" (IX. 244-247). "And when he sits for meditation, he hears the sound of the kettle-drum of victor, and the unique banner of Identity unfurls over him; and Ecstasy along with her Lord, the Realisation of the Self, is crowned on the throne of Unitive Experience" (IX. 217--218).

111. A tale of unison brings on unison.

The most famous passage, however, in which Jñāneśvara gives us a description of unitive love, is towards the end of the eighteenth Chapter, where Sañjaya is speaking to Dhritarāshtra about the unison of Krishna and Arjuna, and is so overcome with feelings that he himself becomes one with them. Sañjaya was like a little salt-doll at the confluence of the loves of Krishna and Arjuna, and became so merged in the waters of the confluence as to be entirely indistinguishable from the love of either. " There is only a difference of names, O Dhritarāshtra, said Sañjaya, between the eastern ocean and the western ocean; but really speaking, the waters in both are identical. Similarly, there was a difference between Krishna and Pārtha only so far as their bodies were concerned; but there was no difference left in their spiritual confluence. Krishna and Arjuna were like two clean mirrors, placed one against the other, the one reflecting itself infinitely in the other. Arjuna saw himself along with God in God, and God saw Himself along with Arjuna in Arjuna, and Sañjaya saw both of them together!..... Had there been no difference between Krishna and Arjuna, no question and answer would have been possible for them; if there was a difference, there would have been no atonement. Sañjaya heard their dialogue, as well as saw their atonement. Krishna and Arjuna were however identical. When one mirror is placed against another, the difference between the original and the image vanishes. When one mirror is placed before another, which reflects which ? Supposing a Sun arose before the Sun, who is the illuminator, and who is the illumined ? The determination of duality in such an experience would be a failure ; and when two waters have mixed together, if a piece of salt goes to distinguish between them, in a moment's time it becomes mingled with both. So, as krishna and Arjuna reached the unitive life, I myself, said Sañjaya, was atoned with them". " While he was speaking thus, he was overcome by extreme emotion, and his consciousness seemed to have departed from him on account of his Bhāvas. His body was covered with horripilation of hair. He fell motionless, and was full of perspiration, and in a moment's time a shiver passed through his system, which conquered both those manifestations, Tears trickled down his eyes by the blissful touch of unitive life. The tears were not really tears ; through them oozed out his spiritual experience. He could contain nothing in himself. His throat was choked, and words failed to come out of his mouth" (XVIII. 1589--1606).

Epilogue.

112. The Epilogue of the Jnanesvari.

In his epilogue to the Jñāneśvari, Jñāneśvara brings in two passages, in one of which he tells us that victory is always with him who is befriended by God ; that God's nature being victory itself, victory in any case must accrue to the side where God is present. Dhritarāshtra, the father of the Kauravas, who was anxious to know the result of the fight that was taking place between the Kauravas and the Pāndavas, asked Sañjaya on what side victory would ultimately lie, and Sañjaya had no hesitation in telling him that victory must lie with the side where Lord Krishna was. "Where there is the moon, there is the moon-light. Where there is the god Śankara, there is his spouse Ambikā. Where there are the saints, there is discrimination. Where the king is, there is the army. Where there is goodness, there is friendship. Where there is fire, there is the burning power. Where there is compassion, there is religion ; where there is religion, there is happiness; where there is happiness, there is God. In spring-time, there are groves ; in groves, there are flowers ; in flowers, there are clusters of bees. Where the Guru is, there is knowledge; in knowledge, there is the vision of the Self ; in vision, there is beatification. Where there is fortune, there is enjoyment. Where there is happiness, there is energy. Where there is the Sun, there is light..... Where Lord Krishna is, there is Lakshmī; and where both are, there are all the maidens of Lakshmī, namely, the Powers. Krishna is victory himself, and with the party with which He has sided, victory must ultimately lie. In a place, where Krishna and His devotee are, the very trees will beat down the wish-trees of heaven; the stones are as jewels; the earth is of gold; through the rivers of that place flows nectar. The prattling of him, whose parents Krishna and Kamalā are, is equal to the Veda. His very body is divine;..... and as the cloud, which is born of the ocean, is more useful to the world than his parent, similarly, Arjuna was more useful to the world than even Krishna. The touch-stone makes gold of iron, but the world prizes the gold more than the touchstone. Spiritual teachership is not here called in question. Fire shows itself in the shape of a lamp ..... That a son should conquer his father is the peculiar wish of the latter. Where Arjuna is, there is victory also, because he is the favourite of God.....

If thou believest in the words of Vyāsa, then believe in what I say. Where the Lord of Lakshmī is, there is the company of the Saints ; there is happiness, and infinite auspiciousness. If this turns out false, then I shall cease to call myself the disciple of Vyāsa. With these thundering words, Sañjaya raised his arm" (XVIII. 1633--1659). The second famous passage in the epilogue of the Jñāneśvarī is the one where Jñāneśvara asks grace from God. "Let the Lord of the Universe be pleased with this literary sacrifice of mine, and being pleased, let Him give me this grace : May the wicked leave their crookedness and have increasing love for good ! Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the sun of True Religion rise in the world. Let all beings obtain what they desire. May the company of the devotees of God, who shower down blessings incessantly, meet the beings on earth ! They are verily moving gardens of wish-trees ; they are living mines of wish-jewels ; they are speaking oceans of nectar. They are moons without any detracting mark ; they are suns without any tormenting heat. May all beings be endowed with all happiness, and have incessant devotion to the Primeval Being. Let all those, who live upon this work, have victory in the seen, as well as the unseen! God said to this, 'Amen! this shall come to pass,' and Jñāneśvara became happy by hearing those words" (XVIII. 1794--1802).

CHAPTER III.

The Amritanubhava

1. Jnanadeva's esteem of his work.

Jñānadeva expounds his philosophical teaching in this work with such a mastery and wealth of poetic imagery, that it remains to this day one of the greatest philosophical works in Marathi literature. Though Jñānadeva more than once speaks of this work as Anubhavāmrita (Amt. X. 19, 20, 24, 25, 31), we have yet called it Amritānubhava, as this title is more familiar to all. The encomiums which he himself passes on it make it evident what great importance he wanted to attach to this work. He tells us that it is rich in spiritual experience, and that by it people would gain final emancipation in this very life (Amt. X. 19). It is so sweet that even Ambrosia would desire to partake of it (Amt. X. 20). Jñānadeva tells us that he has served to all this dish of spiritual experience in order that the whole world may enjoy a general feast (Amt. X. 24, 31). He declares that the work would be found equally useful for all classes of spiritual aspirants - those who are bound, those who desire for final freedom, as also those who have attained spiritual perfection (Amt. X. 25). For, in the first place, he thinks that, from the ultimate point of view, there is only a difference of degree and not of kind between these classes of aspirants, as there is a potentiality of spiritual perfection even in those who are bound, and in those who desire for liberation. Thus he asks - Can we from the view point of the Sun say that the Full Moon is different from the Moon of other days ? The bloom of youth that expresses itself in a young woman was dormant in her girlhood. Again, with the advent of spring, the trees begin to kiss the sky with their twigs, and they bear flowers and fruits (Amt. X. 21--23); but this is only an actualization of what was potentially present in the trees. Secondly, Jñānadeva declares that all distinction of ability or level between the three classes of spiritual aspirants vanishes as soon as they taste the nectar of spiritual experience presented in this work. He describes the unifying influence of his work in a number of beautiful similes : he tells us that the streams that go to meet the Ganges become themselves the Ganges; the darkness that meets the Sun becomes itself the light of the Sun ; we can talk of difference between gold and other metals only so long as the Parisa has not touched the other metals; for then it makes them all pure gold (Amt. X. 26-27).

2. The Principal Aim of the Work.

The principal aim of the work, as Jñāneśvara expresses it, is the extension and diffusion of the Knowledge of God, which he had himself gained through the unlimited magnanimity of his spiritual teacher, to all the people in the world. He tells us that he took to writing this work, simply because he was blessed by his Guru with spiritual bliss not for his own individual enjoyment, but with the express desire that the whole world may be enabled to partake of it; as God endowed the Sun with light not for his own sake, but because he may illumine the whole world. It was not for the Moon's own sake that nectar was given to the Moon ; nor does the Sea grant the clouds water for their own use. The light of a Lamp is meant for all..... Thus also does Spring enable the trees to bear fruit, and oblige all people (Amt. X. 1--6). Here we find that Jñānadeva is preaching a kind of spiritual altruism, which strongly reminds us of the

Parable of the Cave in the Republic, where Plato insists that a true philosopher, who has seen the Spiritual Light outside the Cave, must come inside and tell the shadow-ridden Cave-indwellers that what they are busying themselves with are appearances and not reality, Jñānadeva however tells us with great humility that he has disclosed no new principle, since it is impossible to express in words the Self-luminous, which would have shone even if the work had not been written, and even if he had remained silent (Amt. X. 8--9). Everything is luminous, and there is no secret to be revealed, since the whole universe is completely filled with the one eternal perfect Ātman, who is neither hidden nor manifest (Amt. X. 14--15). Nothing exists, therefore, beyond the one intelligent principle which has been existing from eternity (Amt. X.--16). It is inexpressible, and even the Upanishads can describe it only in negative terms (Amt. X. 18). Jñānadeva, therefore, says that his work is, in fact, an expression of the deepest silence ; it is like the picture of a crocodile drawn on the surface of water (Amt. X. 17). This utterance may be taken on the one hand as connoting the impossibility of describing in words the nature of the Ultimate Principle, and on the other, as an expression of the extreme humility that is so characteristic of Jñānadeva.

3. The Argument of the Work.

We shall, in the first place, consider the metaphysical speculations of Jñānadeva, as expressed in this work. We shall see how under the influence of the Sāmkhya system, he discusses the nature of the Prakriti and the Purusha ; how they are related to each other as husband and wife ; how the world is created by them ; how they are interdependent ; how they disappear with the realisation of the real nature of either of them; and how they are united in Brahman which is their substratum. We shall next turn to the description of the nature of the Ātman as given by Jñānadeva under the influence of Vedānta Philosophy. We shall show how the Ātman transcends all expression, and in particular how the Word, useful in reminding us of the real nature of our Self, which we have forgotten through our ignorance, proves, in fact, useless with reference to the Ātman which is self existent, and which is all-knowledge; while it is also useless in removing ignorance, as ignorance by its very nature has no existence. Next we shall consider the nature of knowledge and ignorance, point out with what keenness Jñānadeva meets the arguments of those who assert the real existence of ignorance in the Ātman, show how he proves definitely that the Ātman is beyond both knowledge and ignorance, and how both of these, being false, only limit the real nature of the Self. Next, we shall see how there exists in this universe nothing but one living intelligent principle, namely, the Brahman or Ātman, and how the world and all phenomenal existence are but vibrations, or manifestations, or the sports of this One without a second. It is the substratum of all existence whatsoever, and by it is everything illuminated. It is this self-luminous self-existent Ātman that presents itself as the world with the triads of the seer, the sight, and the seen, the knower, the knowledge and the known, and so on, and yet is in fact beyond all these, and absolutely unaffected by them. We shall next pass to the mystical speculations of the Amritānubhava, and consider how Jñānadeva shows that this Ātman can be intuitively apprehended, and realised through the grace of a Spiritual Teacher. The significance of the Spiritual Teacher and his real nature form a subject of perennial interest to Jñānadeva, as it does to all other Saints, and we find many pages of the work devoted to this important topic. Finally, we shall briefly notice the nature of supreme devotion to God, as also the condition of one who has attained to final emancipation in this very life.

4. Influence of Samkhya and Vedanta on the thought of Jnanadeva.

When we come to the discussion of the nature of the Prakriti and the Purusha which are also designated as Śiva and Śakti, or God and Goddess, by Jñānadeva, we have to note that the relation between them is likened to that subsisting between husband and wife,- thus clearly showing the influence of Śaivism on the one hand, and that of the dualistic trend of thought of the Sāmkhya on the other. The Prakriti is also declared to be nothing but the desire of the Purusha to enjoy himself. It is also contended that both the ideas of the Prakriti and the Purusha are interdependent, and the fact that they are but different forms of one living intelligent Brahman argues for their essential unity. This synthesis of the duality is clearly the effect of the influence of the Vedānta on the thought of Jñānadeva. These preliminary remarks will help us to understand the account of the Prakriti and the Purusha which Jñānadeva gives in the second chapter of his Amritānubhava.

5. The Prakriti and the Purusha.

Jñānadeva regards Prakriti and Purusha, or Śakti and Śiva, as the parents of an infinite number of worlds, who mutually exhibit their essential unity; and he declares that it is very difficult to know what part of either of them is united to the other to make one whole (Arm. I, Sanskrit Verses 4, 3). They are unlimited (Amt. I. 1). They are related to one another as husband and wife, the Purusha himself becoming his beloved, the Prakriti, when impelled by a desire to enjoy himself (Amt. I. 2); and so strong is their desire to enjoy themselves that they become one through it, and never allow their unity to be disturbed by anything (Amt. I. 5). So intense and deep is the love between them that they seem as if to swallow up each other, and thus exhibit the world as the sport of their love (Amt. I. 3). What Jñānadeva wants to say is that with the expansion of the Prakriti, the Purusha remains concealed and unknown, while with the extension of the Purusha, the Prakriti disappears. Thus he tells us that these are the only two inmates of the home of the Universe, and when the Lord (the Purusha) goes to sleep, the Mistress (the Prakriti) remains awake, and herself plays the part of both; and that if either of them happens to wake up, the whole house is swallowed up, and nothing is left behind (Amt. I. 13, 14). The Prakriti, again, who gives birth to all things living and nonliving in the world, herself disappears absolutely when the Purusha wakes up (Amt. I. 37). They mutually serve as mirrors to reflect their own nature (Amt. I. 38), and become objects of enjoyment to one another (Amt. I. 16) ; and yet both of them vanish as soon as they embrace each other (Amt. I. 47) ; that is, with the real knowledge of their nature, they cease to be ultimate realities, and become only the manifestations of the one Brahrnan that underlies them both. Jñānadeva considers Prakriti and Purusha to be interdependent, and complementary to each other. Thus, he says that it is only through the God that the other is a Goddess, and it is through her that he is the Lord. The chaste and well-devoted Prakriti cannot live without him, while apart from his beloved, the Purusha cannot be called Śiva, nor can he be called the all-doer and the all-enjoyer (Amt. I. 10, 21, 28, 39) ; thus, these two being relative cannot exist independently of each other. Through their profound love, they live happily not only in the smallest particle, but find the great world too small for them to live in. They treat each other as their very life, and even the most insignificant thing in the world cannot be created without their mutual help (Amt. I. 11-12). On the one hand, the Prakriti, blushing at her formless husband, adorns him with the ornaments of names and forms as great as the world itself; and by her miraculous power presents the rich manifold world in Brahman which cannot tolerate even the idea of unity. The Purusha, on the other hand, enhances the growth of his beloved Prakriti by contracting himself, as she manifests only the existence of the Purusha in all her manifestations; and he, who assumes the form of a seer through his love for her, suddenly throws himself away in grief when he fails to see his beloved ; it is on account of her importunities that he assumes the form of the world, while he is left naked without her, being deprived of the covering of the names and forms created by her (Amt. I. 30-34). Jñānadeva is here giving expression to a very favourite idea of his, that with the expression of the Prakriti, the Purusha becomes concealed ; while with the knowledge of the real nature of the Purusha, the Prakriti vanishes. This reminds us of the Empedoklean idea of Love and Strife, each alternately entering the Sphere and driving away its opposite. What Jñānadeva wants to express here is that as soon as we come to know the real nature of either the Prakriti or the Purusha, their dependence on Brahman and their essential unity with it become evident, and we come to regard them as only relative conceptions that point to the one Absolute which underlies them both.

6. The essential unity of Prakriti and Purusha in Brahman.

This leads us to consider the unity of the Prakriti and the Purusha in Brahman. We are told by Jñānadeva that both the Prakriti and Purusha live in Brahman and are illuminated by its light, and that from eternity both of them have been living there as one (Amt. I. 8). Both of them melt their forms into the unity of Brahman, though the world that we see by our ignorance is created by the half part of each of them (Amt. I. 15). Jñānadeva further tells us that the duality or difference of male and female is only in name, while in reality the One supreme Brahman in the form of Śiva alone exists. The Prakriti and the Purusha together create but one world, as one sound is produced by striking two sticks against each other, or one Vīnā prepared by means of two bamboo rods; two lips utter but one word, and two eyes give but one vision. The Prakriti and the Purusha whose parts are as if intermingled, seem to be two, but are in fact eternally enjoying the unity of the one blissful Ātman (Amt. I. 17-20, 40), and are therefore really one. They cannot be distinguished from one another, as sweetness cannot be distinguished from sugar ; again, the sun shines on account of his lustre, but the essence of lustre is nothing but the sun (Amt. 23-25). Śiva and Śakti, the Purusha and the Prakriti, are declared to be essentially one, as are air and its motion, or gold and its lustre, or musk and its fragrance, or fire and its heat (Amt. I. 41-42). If day and night were to go together to the abode of the Sun to meet him, the day would vanish along with the night; similarly do the relative conceptions of the Prakriti and the Purusha vanish in the unity of Brahman (Amt. I. 43). Though the Purusha and the Prakriti seem to be male and female (from the grammatical point of view), yet there is really no difference between them, just as there is no difference in the waters of the Sea (male) and the Ganges (female) when they meet together (Amt. I. 54). Jñānadeva, therefore, bows to Bhūteśa and Bhavāni, the Purusha and the Prakriti, in a spirit of unity with them as the ornaments of gold would bow to gold of which they are made (Amt. I. 60, 52). Finally, he declares that having renounced egoism, he has now become one with Śambhu and Śāmbhavī, as a piece of salt becomes one with the sea when it leaves aside its solidity and smallness (Amt. I. 63).

7. Description of Brahman or Atman.

After having shown in the previous section how the Prakriti and the Purusha, being relative conceptions, point to an ultimate principle, call it Brahman or Ātman, which underlies them both, we may now proceed to consider the nature of this ultimate principle. If, as we are told, the Ātman exists independently of everything else, and sees without being seen by anybody, and is ever manifest, how can we talk of him as non-existent, or as lost ? The Ātman silently endures the charge of the nihilists who regard him as nothing, for they contradict their own theory in practice, as the assumption of their own existence necessarily presupposes the existence of the Ātman. Can the Ātman be proved as non-existent-the Ātman, who witnesses the sleep which in its dense darkness of ignorance engulfs the gross and the subtle worlds alike, and who is the all-knower, and who cannot be encompassed by what is visible ? The Vedas speak about everything, but they have not even mentioned the name of the Ātman, who is beyond all being and non-being. The Sun that illumines all things cannot show us the Ātman; the sky that envelopes all things cannot comprehend the Ātman. Egoism which eagerly embraces as its own every kind of body which is but a conglomeration of bones, leaves aside the Ātman, who is beyond all egoism. The understanding, that grasps all things knowable, falters before this Ātman. The mind, that imagines many things, remains far removed from the Ātman. The senses, that are ever directed to the useless objects of sensual pleasures, like wild cattle feeding on the grass of barren land, absolutely fail to taste the bliss of the Ātman. Is it possible to apprehend in all its totality the Ātman or Brahman that swallows up the world, along with ignorance that created it ? It is impossible for any one to see the Brahman, which, being pure knowledge itself, cannot be an object of knowledge even to itself, just as the tongue that tastes all other things cannot taste itself. How could the Ātman be limited by anything else, when it is not limited even by any desire to see itself ? Thus all our efforts to determine the nature of the Ātman prove as futile as those of a person who tries to outrun his own shadow. Those, therefore, who describe the Ātman in words or by means of various similes, remain only far removed from him, as they cannot give a real description of the Ātman. The Ātman is not only beyond all words, but also beyond the reach of intellectual apprehension. It is through the Ātman that the individual self is purged away of its ignorance, and can experience the ecstatic, beatific condition. Though the Ātman is the seer, he is not relative to anything seen; for how could there be any act of seeing when there is not in the Ātman even the idea of unity, as unity is only relative to duality (Amt. VII. 104-122) ? Thus the ultimate principle, namely the Ātman, is declared to be the all-knower and all-seer ; beyond being and not being ; beyond the reach of egoism; beyond the senses, mind, and understanding; baffling all description by means of words; and transcending all perceptual and conceptual knowledge.

8. Brahman is beyond the three attributes - Existance, Knowledge and Bliss.

As regards the nature of Brahman, Jñāneśvara first denies the existence in it of the three attributes, existence, knowledge and bliss, in the sense that they, like the attributes of Spinoza, are incapable of exhaustively determining the nature of Brahman, though they all enter into its nature and are together expressive of Brahman. As lustre, hardness, and yellowness together constitute gold ; or as viscosity, sweetness, and mellifluity together constitute nectar ; or as whiteness, fragrance, and softness are only camphor; and just as the three qualities in each case mean but one thing, and do not point to the existence of a triad ; similarly the three attributes of Existence, Knowledge, and Bliss involve no triad, but express one Brahman. And as the three qualities of camphor do not exhaust its nature and may therefore be said not to exist in it at all, similarly, the three attributes of Brahman may be declared to be non-existent in Brahman, as they fail to grasp Brahman in its totality (Amt. V. 1, 7). They are only human ways of looking at Brahman, which is absolute and remains unaffected by these ; as we human beings talk of increase or decrease of the Kalās of the Moon from our own point of view, while the Moon is as it is in itself, perfect at all times, and unaffected by our way of looking at it. Similarly Brahman is as it is, and is not affected by our way of determining its nature by means of the three attributes, or their opposites which are implied in them (Amt. V. 8-12). These expressions, however, point to the Absolute before they vanish in it, like the clouds that shower rain, or like the streams that flow into the sea, or like the paths that reach the goal. As a flower fades after giving rise to a fruit, or as a fruit is lost after giving its juice, or as juice vanishes after giving satisfaction ; or, again, as the hand of a sacrificer returns after offering oblations ; or as a sweet tune is lost in the void after awakening pleasurable sensations in the hearers; or as a mirror disappears after reflecting the face ; similarly, the three terms become lost in silence after manifesting the pure nature of Ātman as the Seer (Amt. V. 20-25). Brahman is beyond all speech, and it is as impossible and futile to speak about it, as to measure one's length by measuring one's shadow by one's own hands (Amt. V. 26-27). Brahman is beyond all relative conceptions, such as existence, intelligence, and happiness; as also beyond the opposites of these that are implied in them. It is neither existence, nor non-existence, for it is absolute existence; it is neither intelligence nor non-intelligence, as it is absolute intelligence ; and it is neither happiness nor misery, since it is absolute bliss. It transcends all duality of opposite and relative conceptions, and is absolutely one, though not numerically one (Amt. V. 26-34).

9. The existence of Brahman proved against the Nihilists.

The Sun alone, who is never thrown into the background by any other lustrous body, and who can never be covered by darkness, can bear comparison with Brahman, which is neither darkened by ignorance nor brightened by knowledge. Moreover, it is not conscious of its own condition (Amt. IV. 17-18); for if we were to suppose that Brahman knows itself, this would imply that it was ignorant of its own self for some time, as knowledge is always relative to ignorance; this, however, is absurd (Amt. IV. 23). The mode of existence of Brahman is so unique that both existence and non-existence prove false in its case (Amt. IV. 25). But we cannot say that Brahman does not exist at all ; for none has such an experience. Further, Jñānadeva asks, on whose existence can it be proved that Brahman is nothing, and does not exist? Some one's existence is absolutely necessary to prove the existence or non-existence of anything. Brahman's existence is unique, and it exists without existing in any particular way, and without being non-existent (Amt. IV. 26-31). The reason why Brahman is supposed to be non-existent is that it is an object of knowledge neither to itself nor to any one else. Its existence, however, is pure and absolute, and is therefore beyond both existence and non-existence. It exists in its own way, as a man fast asleep in an uninhabited forest exists without being an object to himself or to anybody else (Amt. IV. 32- 34). Brahman exists in itself without being conscious of any existence or non-existence (Amt. IV. 37), as the water of a subterranean spring that is not yet tapped, exists in itself perfectly without being an object of experience to anybody (Amt.

IV. 39). Thus does the Absolute exist in itself, and is beyond all relative existence and non-existence.

10.Brahman is indescribable.

Jñānadeva speaks of Brahman in the same manner in which Kant speaks of the thing-in-itself, and declares that it remains unknown to all sciences ; that it suffers no comparison, and is like itself, as the sun is like the sun, the moon like the moon, or the lamp like itself (Amt. V. 39; VII. 288). It alone can know the mode of its existence, as does an unplanted sugar-plant know the sweetness of its juice ; or the sound of an unstruck Vīnā its own sound; or as the filament and fragrance themselves act as bees to appreciate the fragrance of a flower that has not yet come into being ; or again, as food that is not yet cooked can know its own flavour; or as the moon of the 30th day of the month at midday know itself. It is like the beauty that has not yet assumed any form, or like the holiness of a virtuous act before it is performed. The Brahman can be described only if desire, that is dependent on mind, were to grow uncontrollable even before the mind was created. It is like the sound that exists before any musical instrument is constructed; or again it is like fire which having burnt the firewood has returned to itself and lives in itself..... The Brahman, in fact, transcends all generality and particularity, and lives, ever enjoying itself. Silence is greatest speech in its case. For all modes of proof proclaim that Brahman cannot be proved, and all illustrations or parables solemnly declare that Brahman can not be shown. All conceptions and all scientific characterisations vanish before it; efforts prove fruitless, and even experience grows hopeless of verification. Thought along with its determinative quality disappears, and thus proclaims the glory of Brahman like a great warrior, who by his death gains success for his master. Understanding becomes ashamed of its inability to know Brahman..... How can words describe Brahman, where experience itself vanishes, along with the subject that experiences and the object that is experienced where the supreme speech itself disappears, and no trace is found of any sound (Amt. V. 39-63) ? Jñānadeva declares that it is as unnecessary to describe Brahman in words, as to wake up one that is awake, or cook food for one who has taken his meals, or to light up a lamp when the sun has risen (Amt. V. 65, 66).

11. Efficacy of the Word.

Jñānadeva now proceeds to discuss the efficacy and the inefficacy of the word, its efficacy as a reminder of Brahman and its inefficacy to reveal the absolute nature of Brahman, as well as to destroy Ignorance which does not exist. First, he begins by praising the importance of the Word, and tells us that we regain a tiling that is lost in forgetfulness when we are reminded of it by Word. The Word is therefore glorious and famous as a reminder (Amt. V. 67, 68). Jñānadeva extols the great utility of the Word, and asks if it does not serve as a mirror, which by reflecting the individual Self, makes him vividly realise his own Self, and thus reminds him of his real formless nature which he has forgotten through ignorance. But this wonderful mirror is different from other ordinary mirrors, inasmuch as it enables not only the seeing, but even the blind to see their reflections in it. The Word is declared to be, like the lustrous sun, the glory of the family of the Unmanifest. Through it does the sky come to be what it is, and possess the quality that it does. Though the Word is invisible like a 'sky-flower', it gives rise to the fruit of the world. It is a torch-bearer that lights the path of action, and tells us what ought to be done, and what ought not be done. It is a judge that decides between bondage and freedom. When it pleads for Avidya, it makes the world, which is the result of ignorance, appear as if it was real. It works as a magician, and it is on account of its spell that Śiva comes to be limited, and thinks himself as an embodied Self; while it is also through the Word that the individual Self comes to realise his own real nature. The Word cannot be compared to the Sun, because the latter shines only by destroying the night which is its opposite, while the former supports both the opposite paths of action and actionlessness at the same time. Jñānadeva says that it is impossible to describe adequately the innumerable excellent qualities that the Word possesses, since it sacrifices its own life for the knowledge of the Ātman.

12. The inefficacy of the Word to reveal the absolute nature of the Atman.

Jñānadeva, however, shows that the Word, though famous as a reminder, is yet absolutely useless in the case of the Ātman, first because the self-conceived Ātman, that is all-knowledge, stands in no need of any obligation of being reminded by means of Word (Amt. VI. 12, 13); and secondly, because it is foolish to suppose that the Word can show Ātman to himself by destroying Ignorance, which by its very nature has no existence whatsoever (Amt. VI. 20). The Word is futile both ways, since it can neither destroy ignorance that is non-existent, nor reveal the Ātman that is all-knowledge and self-existent; it is therefore useless like a lamp lit up at midday which can neither destroy darkness which does not exist at that time, nor light the Sun that is self-refulgent. Thus being fruitless both ways, the Word vanishes like a stream that is lost in the waters of the deluge (Amt. VI. 96 - 98). Now the Word is useless in the case of the Ātman, because there is neither memory nor forgetfulness in him, and nothing else exists besides the Ātman. How could the Absolute remember or forget itself ? Can the tongue taste itself ? The Ātman or the Absolute is pure knowledge, and beyond the relative conceptions of memory and forgetfulness (Amt, VI. 14-15). It is simply a contradiction to suppose that the Word can gain greatness by enabling the all-knowing Ātman to experience himself. For this is as impossible as that one should marry oneself, or that the Sun should light itself or eclipse itself, or that the sky should enter into itself, or the sea flow into itself; or again that fruit should bear fruit, or that fragrance should scent itself, or that fire should burn itself. Again, it is as impossible that the all-knowing Ātman should be enabled to know himself, as that sandal should smear itself, or that colour should be coloured, or that a pearl should adorn itself by a pearl; or again, as the eye should see itself, or as a mirror reflect itself, or a knife cut itself. The Ātman that is self-evident and self-existent stands in no need of proof by Word. It is therefore groundless to believe that the Word can gain greatness by enabling the Ātman to enjoy himself (Amt. VI. 75-95).

13.Inability of the Word to destroy Ignorance, which does not exist.

Then, again, the Word is equally useless with reference to Ignorance which it is supposed to destroy. Since

Ignorance by its very nature is non-existent, like the son of a barren woman, there is no object left for logic to destroy. Ignorance is unreal as a rainbow ; and if the rainbow were real as it seems to be, what archer would apply a string to it, and discharg arrows ? It is as impossible for Word to destroy ignorance as for the sage Agastya to drink up a mirage. Again, if Avidyā were such a thing as to be destroyed by Word, then why should not fire easily burn the imaginary city in the sky ? It is as futile to try to destroy Ignorance by Word as by means of a lamp to see the Sun ; for Ignorance is unsubstantial like a shadow, and disappears like a dream in wakefulness. Ignorance is false like the ornaments created by the spell of magician, which can neither enrich a poor man when he possesses them, nor impoverish him when he is deprived of them. Eating of imaginary sweet cakes leaves a man without food. The soil on which a mirage appears is not moistened. If, therefore, Ignorance were real as it seems, men would have been drenched by the rain painted in a picture ; fields would have been moistened, and tanks filled by it. What necessity would there be to prepare ink if one were able to write by mixing up darkness? Ignorance is as illusory as the blueness of the sky; and as the very word Avidyā itself declares, it does not exist..... If Ignorance were something positive, thought would have determined its nature. But it is by its very nature non-existent, as has been shown in various ways ; nothing is left therefore for the Word to destroy. It is as vain to try to destroy Ignorance by logic, as to slap the void, or embrace the sky, or kiss one's reflection. One who yet entertains a desire to destroy this Avidyā may leisurely take off the skin of the sky, or milk the nipple of a he-goat,..... or by crushing a yawn take out juice from it, and mixing it with indolence, pour it into the throat of a headless body. He may turn the direction of the flow of a stream, or prepare a rope from wind. He may beat a bugbear, bind in a garment his own reflection, or comb the hairs on his palm. He may pluck the sky-flowers, and break with ease the horns of a hare. He may gather soot from a lustrous jewel, and marry with ease the child of a barren woman; he may nourish the Chakora birds of the nether world with the nectar-like rays of the new moon, and may catch with ease the aquatic animals in a mirage (Amt. VI. 24-54)! Jñānadeva repeatedly declares that Avidyā does not exist at all, that its non-existence is self-evident, and that it is simply meaningless to say that the Word destroys it (Amt. VI. 43, 55, 68). In fact, the Word would destroy itself, if it tries to explain the meaning of Ignorance (Amt. VI. 71). Jñānadeva concludes, therefore, that the Word, which is the very life of Knowledge and Ignorance, vanishes along with them in the Ātman, as the world vanishes in the deluge, or the cloudy day vanishes when the clouds pass away (Amt. VI. 102, 103).

14.Nature and Relation of Avidya and Vidya.

Jñānadeva next turns to the consideration of the relation of Avidyā and Vidyā, and tells us that with the destruction of Avidyā are destroyed the four kinds of speech which are so intimately connected with it, as hands and feet disappear along with the death of the body ; or as the subtle senses depart along with the mind ; or as the rays disappear along with the Sun ; or again as the dream vanishes before the sleep comes to an end. Jñānadeva holds that from the ashes of the Avidyā, that is destroyed, arises, as from those of a Phœnix, the Vidyā, and the four kinds of speech are again revived as philosophical sciences, and they continue to live, as the iron that is burnt lives as Rasāyana, or as the burnt fuel lives as fire, or as the salt that is dissolved in water lives as taste, or as sleep that is destroyed lives as wakefulness (Amt. III. 2-7). As Vibhūti lives in the form of white lustre even when its particles are brushed away, or as camphor lives in the form of fragrance even when it is dissolved in water, or as the waters of a stream, that has run off, live in the form of moisture in the soil, similarly does the Avidyā that is destroyed continue to live in the form of Vidyā (Ami-. 111. 27-29. 31). Avidyā, therefore, whether living or dead, limits the Ātman either with bondage or liberation ; for when living it binds the individual Self with false knowledge about himself, and even when dead it remains as the knowledge of the real nature of the Ātman, which is also equally a limitation to the Ātman ; thus it acts like sleep which by its presence creates dreams, and which while departing points to the existence of wakefulness (Amt. III. 11, 9-10). Thus, Avidyā is declared to be the cause of both bondage and freedom, as is sleep the cause of dreams and wakefulness. Jñānadeva maintains that both the conceptions of Bondage and Freedom, as results of Ignorance and Knowledge, are relative and false ; since Freedom itself is a sort of Bondage in the case of the Ātman who is beyond them both (Amt. III. 12). Even the knowledge 'I am the Ātman' is itself a limitation to the Ātman, because it is relative to Ignorance ; while the Ātman is beyond both knowledge and ignorance, and is of the nature of pure and absolute knowledge. Real emancipation is attainable, only when this relative knowledge of the Ātman also vanishes (Amt. III. 23, 24). It is therefore, as foolish to suppose that the Ātman, who is absolute knowledge, stands in need of any sort of knowledge in order to know himself, as to think that the Sun requires another Sun for the spread of his light; and it is as ridiculous to say that the Ātman is delighted by his knowledge, as to say that a man who has lost himself wanders over various countries to find himself, and that he is delighted when after a number of days he comes to know that he is himself (Amt. III. 19-22). The final result of all this discussion is that both Knowledge and Ignorance are proved to be obstructions in the way of the realisation of the Ātman, and we are told that both of them should therefore be sublated.

15. Knowledge that is relative to Ignorance is itself destroyed in Brahman.

Now Knowledge, that destroys Ignorance and its effects, is itself destroyed, as the fire in its efforts to burn camphor burns itself, or as the silkworm in confining itself in the cocoon and shutting up the outlet by means of earth kills itself, or as a thief, who enters into a sack and fastens himself in it, gets bound by himself (Amt. IV. 2, 5, 4). Knowledge that thus destroys Ignorance increases till it entirely dest-roys itself (Amt. IV. 10); but before its final disappearance it grows in size for a moment like the light of a lamp whose oil and wick are exhausted. Thus its increase is only indicative of its final destruction. Knowledge lives only for a moment to be finally destroyed like the Jasmine buds that bloom into flowers only to fade away just the next moment; or like the ripples that rise only to be instantly merged in water; or like the lightning that flashes and disappears at the same moment (Amt. IV. 10, 6-9).

Knowledge, that shines by destroying Ignorance, is itself swallowed up by Absolute Knowledge (Amt. IV. 14), which leaves no distinction between Knowledge and Ignorance, as the Sun that fills the whole universe leaves no room for any distinction between light and darkness (Amt. IV. 11-12). Jñānadeva declares that Knowledge and Ignorance are like twins that resemble each other, and that Knowledge is therefore itself a kind of Ignorance (Amt. VII. 6). But for knowledge, the very name of Ignorance would never have been heard (Amt. VII. 1) ; for Ignorance is as illusory as the horses in a picture, which cannot be used for war (Amt. VII. 4). It is great only in itself, as a dream and darkness are great in themselves (Amt. VII. 3). It is as vain to search for it in real Knowledge, as to seek for the waves of a mirage in Moonlight (Amt. VII. 5).

16. Jnanadeva's arguments against the Ajnanavadins.

The nature of Ignorance and Knowledge is further expounded by Jñānadeva in his subtle and forensic attack against the Ajñānavādins, who argue for the existence of Ignorance in the Ātman. Jñānadeva asks, if Ignorance really lives in real Knowledge, which is the Ātman, why does it not make the Ātman ignorant, since it is the nature of Ignorance to befool a thing in which it exists (Amt. VII. 8, 9) ? Jñānadeva subtly argues that if Ignorance exists, it must by its very nature cover everything ; and since it cannot know itself, there will be nothing to recognise and prove its existence ; on the other hand, if it does not make ignorant the thing in which it exists, it will be no Ignorance at all. Thus, he says that when Ignorance by its existence has rendered the one knowing Absolute ignorant, nothing will exist but Ignorance; and asks 'who would then know that Ignorance exists?' Ignorance cannot know itself, as a proof cannot prove itself; one has therefore to keep silent in this case (Amt. VII. 14, 11- 13). Ignorance therefore vanishes since it does not know itself (Amt. VII. 17). On the other hand, it is as meaningless to designate as Ignorance what does not make ignorant the Ātman in which it exists, as to call a cataract that which does not impair the eyesight, or to name as fire that which does not burn, or to posit as darkness that which does not destroy light, or to designate as sleep what does not disturb wakefulness, or to entitle as night what does not diminish the day. It is, therefore, vain to say that Ignorance exists in the Ātman and yet the Ātman remains all-knowing (Amt. VI. 19- 23). Again, thought makes it evident that it is merely an unjust distortion of facts to suppose that Ignorance, the cause of worldly existence, exists in the Ātman (Amt. VII. 24). For, how can the two diametrically opposite things like the densely dark ignorance and the refulgent knowing Ātman exist together? Ignorance and Ātman will live together, only if sleep and wakefulness, forgetfulness and memory, can exist together; or if cold and heat can travel together; or if darkness can envelope the rays of the Sun ; or if night and day can stay together at the same place; or if death and life can be twins to one another. It is therefore mere nonsense to say that the Ātman and its opposite live together (Amt. VII. 24-30). It is also wrong to suppose that Ignorance can exist in the Ātman when the latter exists in its absolute unmodified condition, as fire does in wood before two pieces of it are rubbed together (Amt. VII. 58, 59). For this cannot be proved; and this also involves a contradiction in including in the

Ātman its opposite. Further, how can the Ātman, which cannot suffer even to be called by its name, and which is not even conscious of itself, have any resemblance to Ignorance and be united with it (Amt. VII. 60, 64) ? It is as futile to try to remove ignorance from the Ātman as to clean a mirror that is not yet made (Amt. VII. 62). In spite of all this, if one persists in saying that Ignorance exists in the Ātman, which is beyond all being and non-being, we may admit, says Jñānadeva, that it exists, if the non-being of a jar that is broken to a thousand pieces can exist, or if the all-killing death itself be killed, or if sleep be asleep, or if fainting itself faint away, or if darkness fall into a dark well, or if the sky can be turned into a whip and sounded, or if poison can be administered to a dead man, or if letters that are not written can be erased away (Amt. VII. 66-70). It is as false to say that Ignorance exists as to say that a barren woman gives birth to a child, or that burnt seeds grow ; for nothing exists except the Absolute (Amt. VII. 71, 72). It is as foolish to try to find out in pure intelligence the ignorance which is entirely its opposite, as to wake up hurriedly in order to catch sleep (Amt. VII. 73-76). Think in whatever way we may, we cannot find any existence of Ignorance (Amt. VII. 77). And it is as vain to trace its existence as to erect a meeting-hall using the hare's horns as pillars, illuminate it with the rays of the new moon, adorn the children of a barren woman with sky-flowers, or give to them the ghee of a tortoise taking the sky as a measure-glass (Amt. VII. 80-83). That 'Ignorance does not exist' forms, so to say, the burden of Jñānadeva's discussion, and he conclu-des that Ignorance can exist neither in the Ātman nor independently of the Ātman, as a living fish made of salt can neither exist in water, nor separately from it (Amt. VII. 35-39). Its existence is therefore both ways absolutely illusory (Amt. VII. 40).

17. A logical discussion of the nature of Ignorance.

Jñānadeva next proceeds to make a logical discussion of the nature of ignorance. He contends that ignorance must be either directly apprehended, or logically inferred. It is not directly apprehe-nded, first because all Pramānas like Pratyaksha are the results of ignorance, though not ignorance itself, as the sprout and creeper are results of the seed, though not seed itself, or as good or bad dreams are the offspring of sleep, though not sleep itself. These Pramānas, there-fore, as the effect of ignorance, cannot certainly apprehend Ignorance (Amt. VII. 47), as they are themselves Ignorance on account of the identity of cause and effect (Amt. VII. 51). Ignorance and its effect are the same as the dream and the witness there of are of the same nature (Amt. VII. 49). Secondly, on the same principle the senses, that are also effects of Ignorance, cannot perceive it (Amt. VII. 48), as raw sugar cannot taste itself, or as collyrium cannot besmear itself (Amt. VII. 50). Thus the very fact that Ignorance cannot stand the test of any Pramāna proves that it is false, and that there is no difference between it and the sky-flower (Amt. VII. 55, 54, 53). For how can ignorance be called real, when it is neither a cause of anything, nor does it produce any effect ? It is therefore evident that ignorance is incapable of direct apprehension since it is neither cause nor effect of anything, which alone are directly perceived (Amt. 56-57). As to the second alternative, that Ignorance can be logically inferred, the Ajñānavādins contend that the very fact that there is this vast world shows that Ignorance exists as its cause, and though it is not directly seen, it may be safely inferred from this, its effect; as from the fact that the trees are fresh and green, it may be inferred with certainty that their roots are taking water, though the ground round about the trees may be apparently quite dry ; or as the existence of sleep can be inferred from the dreams, though the man who enjoys the sleep is not conscious of it at that time (Amt. VII. 91-94). Ignorance, therefore, though not directly visible is certainly inferrible (Amt. VII. 90). Jñānadeva replies to this contention that the world which the Ajñānavadins declare to be the result of Ignorance is in fact an extension of the all-knowing and self-luminous Ātman, who presents himself as the visible world, and who himself assumes the function of a seer (Amt. VI1. 87). We shall discuss in detail the views of Jñānadeva about the nature of the world in one of the sections that follow. It is sufficient to note here that he declares that to regard the world, which is really a form of the Ātman who is absolute knowledge, as but a flood of ignorance, is as foolish as to call the light of the Sun darkness (Amt. VII. 100, 95). Are we to call a thing collyrium, which makes all other things brighter and whiter than the moon ? The world, which is in fact supreme Light, may be regarded as a result of Ignorance, only if water can perform the function of fire..... Can ambrosia ever produce poison? (Amt. VII. 86-99.) Similarly, the world, which, as the sport of the Ātman, proceeds from the Ātman, who is all knowledge, cannot be anything but knowledge. If one were to call such a world Ignorance, Jñānadeva says that he knows not of what nature Knowledge would be; for whatever exists is the Ātman (Amt. VII. 101). It is therefore unjust to call the

Ātman (who exists also as the world) Ignorance. But, says Jñānadeva, if the Ajñānavādins persist in calling what illumines the world Ignorance, he could regard it only as a mode of expressing truth in a contradictory manner, as what enables a man to see an underground store of wealth may be called collyrium, or as an idol made of gold may be called Kālikā. In reality, all existence is illumined by the refulgent One, and it is on account of him that knowledge knows, and sight sees, and the world exists as his form. It is simply foolish to point out to this world as ignorance (Amt. 269- 274). If one were to place fire inside a box made of lac, the box will be immediately reduced to fire (Amt. VII. 276), and there will be inside and outside the box nothing but fire ; similarly, there is one Ātman shining inside and outside the world. The world is thus a vibration of the Ątman, and if the Ajñānavādins call it Ignorance, we may regard them as having gone mad (Amt. VII. 277). Jñānadeva regrets that nobody recognises the fact that the very term 'Ignorance' and the statement 'Ignorance exists' become intelligible only through Know-ledge (Amt. VII. 279, 18). He declares, therefore, that Ignorance which is not anything and which does not know itself, is proved to be non-existent by all Pramānas; and since it has no effect, it cannot be said to exist; while its non-existence is self-evident (Amt. VII. 102, 103). Finally, Jñānadeva criticises the argument adduced in favour of the existence of Ignorance, that from the fact that Ignorance is the cause of the knowledge of the world, it may be inferred that Ignorance exists. Jñānadeva points out that this would make knowledge a quality of ignorance, which is as absurd as to suppose that pearls are produced from soot, or a lamp lighted by ashes. Pure illumination would be produced by dark ignorance, only if flames were to be proceeded from the moon, or stones from the subtle sky, or deadly poison from nectar. It is wrong to suppose that knowledge proceeds from ignorance; for with the appearance of knowledge ignorance is destroyed, and pure knowledge alone ultimately remains (Amt. VII. 282-287). There is, therefore, no difference between the world that is illumined, and the Ātman that iliumines it: they are one. Jñānadeva thus forces his opponent, the Ajñānavādin, to confess his mistake, and regard the whole world as but an illumination of the Absolute (Amt. VII. 279).

18. The Sphurtivada.

We may now turn to the consideration of Jñānadeva's theory about the world, since it forms his original contribution to philosophic thought. He regards the world as not in any way different from the Absolute, but as a manifestation of Him, a sport of the one supreme intelligent Ātman. Nothing exists but Brahman, which alone shines forth as world. We are told that when there arises a desire in the supreme Ātman to see himself, he himself becomes the manifold world, an object to himself, and thus comes to see himself as the visible world (Amt. 129, 131, 156). Thus the Ātman, who is beyond all triads, and of the nature of pure light, expands himself as the world. The supreme Intelligence alone underlies all the objects of the world, that are ever changing and assuming different forms ; it is so rich that it wears every moment new apparels in the form of the objects of the world. And as the Ātman regards the objects once created as stale and worn out, he presents to his vision. ever fresh and new objects. Jñānadeva remarks that it is the Absolute that itself appears as the knowing Subjects, that vary with the variation of the Objects that are known (Amt. 123-128). But though Brahman itself becomes the visible world, and being itself its seer, enjoys it, its unity is not in the least disturbed by it, as the unity of the original face is not disturbed though it is reflected in a mirror, or as the standing posture of an excellent horse which sleeps while standing is not disturbed even when it wakes up. Just as water plays with itself by assuming the form of waves, the Absolute is playing with itself by becoming the world. Is any difference created in fire, when it wears the garlands of flames ? There is no duality between the Sun and his rays, when he is surrounded by the rays. The unity of the moon is not disturbed, even when enveloped by the moonlight. The lotus remains one, even when it blooms into a thousand petals..... Even when there are spread on a loom a number of threads, there is to be found in them nothing but thread. Similarly, there is no difference in the Absolute, when it presents itself either as the seer of the world, or as the world that it sees; for it is the Absolute alone that becomes both. Thus, the unity of the Ātman is not lost even when he comes to fill the whole universe..... If the eye had been able to see the world without opening its lids, or if the seed of a Bunyan tree had been able to produce the full-grown tree without breaking itself, then it could have been illustrated how the unity of Brahman expands itself into the manifold world (Amt. VII. 132- 149). On the other hand, when the Ātman ceases to desire to see himself, and thus present himself as the world, he can do so easily, for then he would remain what he is by nature (Amt. VII. 173). He would then rest in himself, as sight remains absorbed in itself when the eyes are closed, or as a tortoise draws within itself its feet, or as on the new-moon day all the sixteen Kalās rest in the moon (Amt. VII. 153). It is the Absolute, which, by its mere winking, presents itself as the particular world, and which, after destroying this world, returns to its absolute condition (Amt. VII. 183). As all that exists is but the Absolute, how can there be any subject to see, or any object to be seen (Amt. VII.155)? Yet as the visible world that is seen, and the seer who sees, eternally follow from the Absolute, they are eternal and are not newly created, just as the sky and the void, air and touch, light and brightness, that ever live together are not newly united to each other. The Absolute that shines as the universe sees the universe, but it also sees the non-existence of the universe when the latter vanishes; for it ever continues in its own seeing condition in spite of the existence or non-existence of the universe. It is ever seeing itself in what ever condition it may be, for there is no difference between the Absolute and the World, as there is none in the whiteness of the moon and that of camphor. There is no reason to suppose that the Absolute and the World are two different entities, and that the one sees the other ; for it is the Absolute alone that sees itself in the form of the World. The intelligent Absolute ever sees itself, and stands in need of no other entity to see itself, just as a jewel does not require any other thing to cover it with brilliant lustre. It is as impossible that the Absolute should see itself through some other entity, as that the sandal should be surrounded by some other scent, or that camphor should be made white by something else..... As a lamp is wholly filled with light, so is the universe entirely filled with the supreme Intelligence, which is for ever throbbing. And the seeing and the non-seeing of the Brahman are like darkness and light in the case of the moon, which, being really unaffected by these, ever lives in its own original unmodified condition (Amt. VII. 157-172). The seer and the seen, being relative to each other, destroy each other, as camphor that is put into fire vanishes along with fire ; and the Absolute that is beyond them both remains as the reality of both, as a zero alone remains when one is subtracted from one, or as water alone remains, destroying all distinction between the eastern and the western seas, when these latter mix together (Amt. VII. 175-181). The natural condition of the Absolute lies between the destruction of the seer and the seen and a new revival of them, as water remains in its natural state when the wave that has arisen vanishes and a new one has not yet arisen, or as we are really ourselves when our sleep ends and we are not yet fully awake; it is like the state of the sky when the day ends and the night has not yet set in (Amt. VII. 185-189). Since the Absolute alone exists in all things, how could there be any seeing and not-seeing, which imply duality ? The seeing and not seeing that are relative and dependent on the Absolute thus destroy each other (Amt. VII. 200). The Ātman is not proved to be false even when he is not manifested by Māyā, but remains what he is, as the face remains as it is, whether it is reflected in a mirror or not (Amt. VII. 215, 219). On the other hand, Māyā owes its reality to the Ātman, as a lamp that is lighted by a n proves the existence of the person (Amt. VII. 231- 233). Nothing else therefore exists except the Ātman, whether he appears as the world, or its seer, as there is nothing else but the waters of the Ganges, whether it is in itself or flows into the sea, or as the ghee remains what it is. whether it is in a solid or liquid condition..... Keenest thought, therefore, makes it evident that both the seer and the seen are false; for if nothing exists except the one Ātman, that is pulsating everywhere, how can there be any subject that may see, or any object that may be seen? It is as useless to say that it sees itself, as to pour waves into water, or to mix light with light, or to serve satisfaction to satisfaction, or to crown the fire with flames (Amt. VII. 234-249). The Ātman is thus declared to be inexpressible in words, and forms no object either for knowledge or for experience (Amt. VII. 252). The richness of the Ātman is incomparable, since it becomes the world without losing its unity; it could have been compared to the Sun, if his rays had not gone out of himself (Amt. VII. 257-264). The sport of the Ātman is unparalleled, and all that we can say about it is that it is like itself. There is neither any waste nor any diminution in the light of the Ātman in presenting himself as the World, which the Ātman enjoys with great rapidity (Amt. VII. 267), thus partaking of incomparable sovereignty within himself (Amt.VI1. 268).

19. Significance of the Spiritual Teacher in the mystic life.

We now pass on to discuss the significance of the Spiritual Teacher as described in the Amritānubhava. Jñānadeva's love for his Guru is profound, and absolutely unbounded, and though he praises him with all the wealth of his poetic genius, heaping similes over similes and metaphors over metaphors, he yet declares that he is absolutely in-capable of adequately describing the greatness of his Guru. He devotes the whole of the second chapter of the Amritānubhava to a description of his Spiritual Teacher, Nivritti. He dwells on the significance of the name Nivritti, and tells us that the glory of the name Nivritti lies in its implying absolute actionlessness, without the slightest touch of action (Amt. II. 79). We are further told that he is called Nivritti though there is no Pravritti in the Ātman, which he is supposed to destroy, as the Sun is called the enemy of darkness, even though there is no darkness which presents itself as his opponent (Amt. II. 33, 34). He regards Nivrittinātha as verily a god who is indestructible, indescribable, unborn, absolute, and of the nature of pure bliss (Amt. Sansk. 1-2). Jñānadeva bows to his Guru Nivritti, who, he says, by killing the elephant in the form of Māyā, offers him a dish of the pearls taken from its temples (Amt. II. 2). The spiritual teacher is as it were a spring to the garden of an aspirant's endeavours for self-realisation, and though formless, as it were, the form of mercy incarnate (Amt, II. 1). He makes no distinction of great and small in distributing the wealth of final emancipation. As for his power, he surpasses even the greatness of Siva. He is as it were a mirror in which the individual self sees the bliss of Ātman. It is through his grace that the scattered Kalās of the Moon of spiritual knowledge are brought together. All the efforts of the spiritual aspirant to realise the Ātman cease he once meets a spiritual teacher who renders him action less, as the Ganges become motionless and steady when it meets the sea..... The grace of the Guru is declared to be verily the Sun, with whose rise vanishes the darkness of ignorance, and the blessed day of self-realisation dawns. Bathed in the waters of his Guru's grace, the individual Self becomes so pure that he comes to regard even Śiva as impure, and would not allow the latter to touch him (Amt. II. 5-11, 14). The spiritual aspirant gains the ripe fruit of self-realisation only when he implicitly acts according to the orders of his spiritual teacher (Amt. II. 17). It is out of the light of the

Guru that the moon and the stars are created, and it is through his light alone that the Sun shines (Amt. II. 23). He is a priest whom even Śiva, distressed by the limitations of his body, asks for that auspicious day when he. may regain his pristine condition of bliss (Amt. II. 24). The spiritual teacher is beyond all inference, and beyond all modes of proof ; he is indescribable in words, which become silent in his oneness which tolerates no duality (Amt. II. 27-28). How can he, who is beyond the reach of all form and sight (Amt. II. 50), be an object for our praise or salutation ? Thus, when we go to fall at the feet of the Guru, he does not present himself as an object worthy of salutation ; as the Sun is not the cause of his own rise (Amt. II. 44). Not only does he not become an object of salutation, but he even leaves no trace of the person who goes to salute him (Amt. II. 47); for the latter is also made to realise that he is like the former really the Ātman. Jñānadeva tells us that when he went to salute his Master, he found that the object of salutation vanished along with the saluter, as camphor and fire both vanish when they are brought near one another, or as a husband, who in a dream goes to see his wife, is destroyed along with the wife as soon as he awakes (Amt. II. 52, 53). The spiritual teacher is therefore beyond the triad of saluter, salutation, and salutee ; and Jñānadeva in his hopelessness to describe him calls him the greatest mystery possible (Amt. II. 37). One cannot love him without being lost to his bodily self, and there remains no difference between master and pupil (Amt. II. 39). The words 'master and disciple', therefore, mean but one thing, and the master alone lives in both (Amt. II. 61).

20. Description of One who has realized the Self.

Jñānadeva next proceeds to describe the unitive experience of one who has realised Brahman. We are told that the enjoyer and the object of enjoyment, the seer and the object of sight, become merged in the mystic realisation of Brahman, which is one unbroken whole; it is as if fragrance were to become a nose and smell itself, or a sound to become an ear and hear itself, or a mirror to become an eye and see itself (Amt. IX. 1). The knower of Brahman retains his unity in the midst of diversity as a Śevanti flower remains one even though it blooms into a thousand petals (Amt. IX. 8). The unity of Brahman is running through all apparent manifold objects of sense, and when the senses go to catch hold of their objects, they are lost along with their objects in the one Brahman which alone remains (Amt. IX. 15-16); for it is this Brahman which itself becomes both the senses and their objects. As the hand that tries to catch the waves finds nothing but water; or as camphor presents itself as touch to the hand, as a white object to the eye and as a fragrant thing to the tongue ; similarly to the wise, one Brahman alone vibrates as the sensible manifold (Amt. IX. 12-14). To him all apparent differences vanish, as the parts that we see in a sugarcane are lost in its juice; no trace of multiplicity is to be found in him, even though his senses may enjoy their objects (Amt. IX. 17, 18). Thus his supreme silence is undisturbed, even though he may speak of all objects that he comes across; and he remains actionless, even when he performs many actions (Amt. IX. 20-21). He remains unique like the Sun who goes to embrace darkness with his thousand rays (Amt. IX. 23).

21.Nature of Supreme Devotion.

The attitude to reality of such a person may be characterised as Advaita-Bhakti or Unitive Devotion. The eight-fold Yoga is as lustre-less before it as the Moon is by day. Here the consciousness of the body absolutely disappears, and all actions are performed with the internal conviction that everything is the Ātman. The unity of the Ātman underlies the apparent multiplicity, implied in the actions of such a knower of Brahman; and the greater the number of the actions performed, the greater does the unity grow. In the case of such a person, the enjoyment of the objects of sense is itself superior to beatitude, for in the home Supreme Devotion the worshipper and the object of worship are so mixed together as to become absolutely one. In this case, therefore, action and actionlessness become equal, as there is nothing to be achieved by action, nor is there anything to be lost by non-action. This state of Supreme Devotion, that the knower of the Ātman enjoys, is simply unique, as it is beyond both memory and forgetfulness. His sweet will forms the moral code, and his free actions the highest ecstasy. Here, God Himself becomes the devotee ; the goal itself becomes the way ; and the whole universe itself becomes solitude. Now God can be the devotee, and the devotee God. And if a desire arises in God to enjoy the relation of master and servant, he himself becomes both, and thus exhibits this relation. In Supreme Devotion, therefore, the devotee has nothing but God even for his material of worship. Here it may be said that God worships God with God. And Jñānadeva does not think this to be impossible : for he tells us that from the same rock are carved the idols of God, the temple, and God's attendants, which seem to be different, and are yet one (Amt. IX. 26-43). As the devotee is really God Śiva, he, as it were, worships God even when he does not worship ; and it is as unnecessary to ask him to worship, as to ask the flame of a lamp to wear the garment of light, or the moon to cover itself with moonlight (Amt. IX. 48,45-46). In Brahman, therefore, action and actionlessness are both destroyed, and devotion and non-devotion occupy the same position. The description of Brahman, therefore, which we find in the Upanishads, becomes a censure, and censure itself becomes the highest praise ; and in fact, both praise and censure are reduced to silence. It is wonderful that in Supreme Devotion walking and sitting in one place both become the same thing. The sport of the knower of Brahman in his unitive life is really incomparable, but may be likened if at all to that of a ball, which falls down, rebounds again, and thus plays with itself (Amt. IX. 57).

22.Personal Experience of Jnanadeva.

Finally, we may briefly notice the personal mystical experience of Jñānadeva which he declares to have attained through the grace of his Guru, Nivritti. He tells us that he is made really his own self by his Guru, who has placed him beyond the reach of both knowledge and ignorance; that through his grace he became so great that he could not contain himself within himself; that he is not limited even by Ātman-hood ; that he cannot be limited even by self-consciousness, because it is relative to a consciousness of not-self; and finally that though he is of the nature of final emancipation itself, this creates no duality in him. Jñānadeva says that there has yet been created no word that would describe him, no sight that would see him. There is no wonder, therefore, that he remains neither concealed nor manifest; and the real mode of his existance is rarely known to any one. Jñānadeva proclaims that he has been placed by Nivritti in a condition that cannot be described by words (Amt. VIII. 1-8). Knowledge and ignorance, that are relative to each other, both vanish in that condition; as both husband and wife would perish, if, in their endeavour to exchange themselves, they were to cut each other's throat (Amt. VIII. 10, 14). Thus swallowing up both the darkness of ignorance and the light of knowledge, the intelligent Ātman, who is verily the Sun of Reality, shines in all his brilliance in the Chidākāśa (Amt. VIII. 19). Jñānadeva exultantly proclaims that he has been made the sole sovereign of the kingdom of supreme bliss by the grace of his Guru; and though he is really one with his Guru, it is becoming the love of the latter that he should be addressed as his Master's own (Amt. IX. 64 -66).

CHAPTER IV.

The Abhangas of Nivritti, Jnanadeva, Sopana, Muktabai, and Changadeva.

1. The Abhanga and the Religious Lyric.

We have hitherto seen the contribution which Jñāneśvara has made to the Philosophy of Religion by his exposition of the principles of the Bhagavadgītā in his Jñāneśvarī as well as by his independent reflections on philosophico-religious matters in the Amritānubhava. We have now to pass through the Abhanga literature a literature which corresponds closely to the religious Lyric in English literature. We see the up-rise of this kind of literature in the days of Nivritti, Jñānadeva, and their contemporaries. The first greatest writer, however, of note in the Abhanga literature is Jñāneśvara. The Abhangas are an outpouring of the heart, especially in the matter of the relation of the Soul to God. Use is made no doubt of Abhanga literature in the matter of reflection on, and criticism of, social customs. But the main purpose of Abhanga literature is to express the innermost feelings of the heart. Nāmadeva, who came immediately after Jñānadeva, brought it to greater perfection still; while Tukārāma was the pinnacle of the writers of Abhangas, inasmuch as personal religion reached its acme with Tukārāma. After Tukārāma, there have been reverberations of this kind of literature even among later writers; but the greatness of Tukārāma does not reappear in them. Our present purpose, however, is to take notice of the contribution that was made by Nivritti and others to personal religion. We shall discuss first the contribution that was made by Nivritti. We shall then pass on to the Abhangas of Jñāneśvara; and then we shall proceed to the teachings of Sopāna, Muktābāi, and Chāngadeva. When we have considered the reflections on personal religion by these writers, this part of the work will come to a close.

Nivrittinatha

2. The teaching of Nivrittinatha.

To begin with the Abhangas of Nivrittinātha. Nivrittinātha compares Samsāra to a tree in the manner of the Bhagavadgītā, and tells us that this Tree of Existence could not be uprooted without the grace of the Guru, that it has neither shade nor foliage, and yet that it exercises power everywhere in the world (Abg. 2). By the grace of the Guru, says Niviittinātha, he is able to visualise the Ātman who lives in all things (Abg. 3). Only him should we call our Guru, who is able to show God directly to our sight; him we should hand over all our wealth and mind and body, and take from him the Ātman for whom we aspire (Abg. 4). God shows Himself to a devotee, only if this latter possesses good emotions and desires (Abg. 8). One should verily shut one's ears, when other people are being censured or dispraised for nothing. One should shut up one's mouth, and in a mystical manner meditate on God (Abg. 10). One should never hear one's praise. One should entirely merge one's consciousness in the being of God (Abg. 11). As a sun might rise at night, similarly, this Ātman shines forth by the grace of the Guru (Abg. 22). Narratives of this God are more fragrant than the sandal tree itself. The fragrance of God indeed surpasses the fragrance of the sweetest flowers like Jāi, Jui and Mogarā (Abg. 27). God's sweet sound emerges out of the warf and woof of breath (Abg. 29). God is indeed the Moon, after whom we pant like a chakora bird, or of whom we are like rays. We live in the body; God is outside the body. Nivrittinātha says that like a Chātaka bird, he looks up to the heaven for God (Abg. 32). There is no special time when God may reveal Himself. We are able to see God always, and at all times (Abg. 36). When we have seen God, all this world vanishes from us. We are unable to see the moon and the sun, and the stars. We are unable to see the moon and the sun, and the stars. We are unable to see the earth and the sky. Every nook and cranny of the universe becomes filled with God (Abg. 37), The whole world indeed becomes God, and there remains no distinction between God and Devotee. Aa an ocean waxes and wanes, so is the distinction between Devotee and God (Abg. 43).

Jnanadeva

3. The teaching of Jnanadeva.

Jñāneśvara tells us that we should lead a life of utter ignorance about all things except God. The knowledge of God is devotion, and the knowledge of God is realisation (Abg. 2). Being born in this world, we lead a life of enmity towards ourselves. To say that the body is ours, or the children or the wife or the wealth is ours, is not to know that all these are in the hands of Death, we bind ourselves to these things like a parrot which sits upon an iron bar, falsely fastening itself to it (Abg. 5). As a crane falsely meditates, its object of desire being a fish, similarly, we falsely take resort to penance in a forest, when we are thinking about a woman. There is no use lashing the body until we have conquered our mind (Abg. 7). We need not bid good-bye to a house-holder's life, nor need we bid good-bye to the actions that are consequent thereupon. The real secret of God-knowledge lies elsewhere. So long as our spiritual teacher has not favoured us with his grace, so long our mind shall not become composed (Abg. 11). The spiritual teacher is verily the King of all the Saints. Him we may call an ocean of happiness, or a mine of love, or a mountain of courage, or the source of dispassion. The spiritual teacher is an invariable protector of his disciple. Like a wish-tree, he yields all desires to a devotee. He punishes the wicked, and destroys all sin (Abg. 12). The Name, upon which he asks us to meditate, puts an end to all knowledge, as it puts an end to ignorance (Abg. 16). When Prahlāda uttered the name of God, God came to his rescue. God's name is indeed the best and holiest of all things. It is God's name which came to the succour of Dhruva, of Gajendra, of Ajāmila, of Vālmīki (Abg. 18). Mountains of sin shall perish in an instant at the utterance of the name of God (Abg. 20). There is neither time nor season for the utterance of God's name (Abg. 24). The devotees of God feed upon the nectar of His name. The Yogins find it a source of eternal life (Abg. 25). If we meditate intensely on the Name of God within, God shall take pity upon us. Jñāneśvara silently counts this rosary of God's name within himself (Abg. 27), and is therefore able to see the universe wholly filled with God (Abg. 28). The Saints, says Jñāneśvara, are as untouched by happenings, as the Sun's disc is untouched by the sky (Abg. 30). When one meets a Saint, one feels as if one is endowed with four hands. After meeting the Saints, all the toil of life ceases. What the Saints are able to confer is more valuable than a wish-tree, or a touchstone, or a wish-jewel (Abg. 31). As a penniless man should get at a treasure, or as a dead man should come to life again, or as a calf might meet its mother from which it is separated, similarly, one is filled with joy at the meeting of these Saints (Abg. 33). When the Saints back up a devotee, nothing shall be wanting to him. Does the wife of a King, asks Jñāneśvara, go on begging alms ? Or, does a man, who sits under a wish-tree, ever lack anything (Abg. 35) ?

4. The Pain of God.

In these utterances of Jñānadeva, we do not yet find his heart panting for God. It is generally supposed that Jñānadeva's mind did not suffer any torment in its search after God. But there are a few utterances in his Abhangas, from which we can see that Jñānadeva's mind was like that of Nāmadeva and Tukārāma in later times, panting after the attainment of God. Jñānadeva weeps that God being so near to him, he should not yet be able to see Him. "As a thirsty man pines after water, so do I pine after Thee", says Jñānadeva (Abg. 37). "I am all the while a thinking as to how I might come to possess a woollen garment. My garment has been already torn to pieces. I have neither money with me, nor have I the capacity to undergo physical trouble. I am suffering from cold, as I have no external garment with which I might clothe myself. Nobody except God can give me that garment" says Jñāneśvara (Abg. 38). In another place, like a beloved pining after her lover, Jñāneśvara tells us, that he has been thrown away from God in a distant country. The night appears as day, and he pines that God should not yet visit him, even though his heart has been set so much on Him (Abg. 39). "The cloud is singing and the wind is ringing. The Moon and the Champaka tree have lost all their soothing effects without God. The sandal paste serves only to torment my body. They say that the bed of flowers is very cool; but yet it is burning me like cinders of fire. The Kokila is proverbially supposed to sing sweet tunes ; but in my case, Jñānadeva, they are increasing my love-pangs. As I begin to look in a mirror, says Jñāneśvara, I am unable to see my face. To such a plight, God has reduced me" (Abg. 40). Jñāneśvara wonders that God should be seen at all places, and yet he should be unable to hold converse with God. Whatever he hears through his ears, and sees with his eyes, is only a divine manifestation. The Personal and the Impersonal are merely an illusion created by God. Sufficient unto me is the evil of my existence, says Jñāneśvara. My existence fills me only with shame. Let Thy will be done, says Jñāneśvara, for my supplications are all useless (Abg. 41). Finally, Jñāneśvara tells us that as deep was calling unto deep, and the waters of the Jumna were in a tempestuous torment, the eyes of the whole world were set upon the form of God, and God would deceive the world by showing himself in a personal vision, and yet not holding converse with his devotee (Abg. 42).

5. Mystic Progress by the grace of Nivritti.

Jñāneśvara attributes his entire progress in the mystical life to the grace of Nivritti. "I was a blind man and a lame man, and illusion had encircled me. My hands and feet were unable to work. Then I saw Nivritti, who initiated me into spiritual knowledge by seating me under a tree and dispelling all ignorance. Blessed be the spiritual wisdom of Nivritti. Blessed be the Name of God. The fruit of my actions is at an end ; my doubt is dispelled ; all my desires have been fulfilled. I shall never now move sense-ward. I shall sing the praises of the Lord. My wishes have ended, because I have been living under the Wish-Tree. My anxieties are at an end, because I am feeding on nectar. My mind is engrossed forever in divine joy. All sufferings, along with herds of sin, have now passed away..... Ātmanic wisdom has been realised; the secret of the Vedas has been unfolded ;..... the pitcher has been broken ; the bonds have been dissolved; Self-hood has come to an end by the spiritual wisdom of the Teacher;..... Buddhi and Bodha have been united (cf. Jñāneśvari, 16th Chapter)..... eyes have been created in eyes ; the body has become heavenly. In all directions there is spiritual bliss. Everything now appears to me to be Brahman. My teacher Nivritti has dispelled my blindness, has endowed me with sight, has put the collyrium of God in my eyes, and has immersed me in the Ganges of knowledge", says Jñānadeva (Abg. 43).

6. Colour experience.

Jñānadeva's mystical experience is very rich and varied. We shall begin first by a consideration of the various colours that a mystic is supposed to see. Jñānadeva tells us that "the abode of God is the thousand-petalled cavity in the brain, where is the source of spiritual bliss. One sees the red, the white, the blue and the yellow colours, and sees these with a pure vision. I need not tell you much", says Jñānadeva, "you already know these things. You understand these things, and remain silent" (Abg. 45). Jñānadeva tells us that the mystic sees a perpetual spiritual show. "One sees the black, the blue, and the tawny colours. The eye is lost in the eye. Let now the blue colour remain firm in the mind...... In the eye one is able to see pure light, and one can see it even while living in the body " (Abg. 46). The dark-blue colour is very much insisted upon by Jñāneśvara. God also manifests himself in a dark-blue (Abg. 47). " The dark-complexioned husband is the source of bliss...... He has filled my inside and outside", says Jñānadeva (Abg. 48). " It is impossible to take measure of Him. One cannot remember Him too often. One can never too much sing His praises when the dark-complexioned God is seen" (Abg. 49). It is this same dark-complexioned Being who lives in the heavens. He is the same as Ātman. I have seen Him with these eyes, says Jñānadeva, where he remains imperishable as ever (Abg. 50). He plays a dark game on a dark night; he manifests himself as a dark-blue god (Abg. 51). The dark-blue colour fills the whole universe. The dark-blue being sees the dark-blue Person (Abg. 52). The blue light spreads everywhere. The heavens are merged in that blue light. The blue God lives in our very hearts, says Jñānadeva (Abg. 53).

7. Form experience.

Next to the experience of colour, comes the experience of forms, which are the objects of a mystic's vision on his spiritual journey. Of these the pearl constitutes the first kind of experience. "Beautiful indeed is that pearl which sheds light through all its different eight sides" (Abg. 57). "The pearl ornament is indeed a source of bliss..... It cannot be had in the market. It cannot be had in a city. It can be had only by the force of concentration" (Abg. 58). "Priceless indeed is that jewel which thou hast attained. Dost thou not know that it is the source of the Godhead ? It cannot perish. It cannot be fathomed. It need not be protected from a robber..... That imperishable Jewel has been attained by me, says Jñānadeva, through the instruction of my Spiritual Teacher" (Abg. 56). Then Jñānadeva describes the experience of circles. "What work indeed has he accomplished who has not investigated the nature of the circle ? He has been inflated with ignorance and has lived like an ass...... It is only when the circle has been investigated that God comes to be found. The mellifluous experience is hard to be spoken of. The first circle is of a white colour. In the midst of it is a dazzling circle. The still inner circle is of a red colour, and the final circle is blue..... Until this circle is investigated all else is ignorance..... I have spoken about it to you by the grace of Nivritti" (Abg. 59). Jñānadeva tells us further on that inside the palace of these circles is the form of God (Abg. 60). "This Circle is indeed a void. What appears, is a void ; what sees, is a void ; when the void and the non-void are both lost, there is the form of the Self" (Abg. 61). Next comes the vision of the eye. "By the eye is the eye to be seen, and it is indeed the end of the void. It shines forth like a dark-blue circle. In it rests the light form of God" (Abg. 62). It is the Eye of all eyes. It is the Blue of all the blues (Abg. 64). "Now my eye tries to penetrate my eye. The eye sees the eye in the eye. The eye was verily shown to Jñānadeva by Nivritti, and he saw the eye in all places" (Abg. 63). Finally, Jñānadeva describes the experience of the vision of the Linga. "I have indeed seen the Linga and have become as expansive as it is. It moves not, nor has it any form or qualities. In my body, I have seen this Lingam of light, and have embraced it without hands" (Abg. 65). Jñānadeva describes in a beautiful way how the whole Universe is like a Lingam. "I have seen the Linga' says he, "whose basin is the heaven, whose water-line is the ocean; which is as fixed as the Śesha; which is the support of all the three worlds ; which fills the whole Universe ; on which the clouds pour water;

which is worshipped by means of flowers in the form of the stars; to which the offering of the moon as of a fruit is to be made; before which the sun is waved as a light; to whom the individual Self is to be offered as an oblation. I have worshipped it with ecstatic bliss. I have meditated upon that Lingam of light in my heart ", says Jñānadeva (Abg. 66).

8. Light experience.

Next to morphic experiences, come the experiences of light. Jñānadeva tells us that the whole world is filled by incomparable light. "Interest merges in interest; love throbs ; I have seen the intensive form of God. He is full of sound and light..... The dawn breaks, and the light of the Sun spreads forth..... By the spiritual instruction of Nivritti, Jñānadeva has attained to spiritual wisdom" (Abg. 73). Jñānadeva sometimes speaks of the moonlight which shines without the moon..... God, the cause of all the universe, appears there as subtle and as small as an atom. Vitthala is indeed personal and impersonal" (Abg. 71). "Even the sun's light is inferior to the light of the Ātman. In God, indeed, there is neither day nor light. Beyond all duality Jñānadeva has seen the eye and nothing can stand in comparison to it" (Abg. 70). God is indeed seen in the super-conscious state..... His light is greater than the light of the moon and the sun. This Self-experience is known only to those who have learned it from their spiritual master (Abg. 69). And is it not wonderful, asks Jñānadeva, that the sun should shine by night, and the moon by day ? Contrary to all experiences is this. There is neither rising nor setting in Ātman. He is his own mirror. Only the man of experience knows, says Jñānadeva, and Saints became pleased by that sign (Abg. 72). "That light is indeed seen in the thousand-petalled lotus where there is neither name nor form" (Abg. 68); "and it is wonderful that that light is neither hot nor cold" (Abg. 67); "and beyond indeed that light is God who remains transcendent" (Abg. 104).

9. Sound experience.

Jñānadeva's experience of sound is not expressed with the same fulness with which his colour experience or form experience or light experience are expressed. Indeed, in the Jñāneśvari, he has spoken of the sound which fills the whole universe, telling us that a mystic does not know whence it comes, and whither it goes. In his Abhangas he does make mention of that unstruck sound which is heard in the process of mystic contemplation, and Jñānadeva tells us that beyond it is the light of God (Abg. 74). Jñānadeva is also careful to describe the approaching death. "When a man shuts his ears and does not hear the sound, he should know that he is going to die in nine days' time. When he looks at his brow and does not see them, he shall live only for seven days. By rubbing the eye, if he is not able to see the circle, he will live only for five days. When he does not see the tip of his nose, on that day he will pass out of life. This indeed is the mark of a Saint, says Jñānadeva, and one may realise this at the time of his death" (Abg. 75).

10. God can be attained in all states of consciousness.

The experience of God can be attained in all the states of consciousness in the waking state, in the dream state, in the deep-sleep states, as well as in the super-conscious state. When all these states become alike, then God is attained. Jñānadeva employs an allegory to tell us how God is to be experienced in all these states. The Waking State is personified and is made to say that she heard the voice of God in the courtyard, and saw Him with her own eyes. The Dream State and the Deep-Sleep State say that they are full of love towards God and when they will realise God, then the cymbals will be sounded. The Super-conscious State is made to say that everything that belonged to her was taken away by God, and she was made to remain deeply silent (Abg. 84). Elsewhere also Jñānadeva tells us how in all the different states of consciousness- in the waking state, in the dream-state, and in the deep-sleep state, - his mind was full of the bliss of God (Abg. 83). In fact, God's bliss, according to Jñānadeva, could be attained in all states of consciousness.

11. Experience of Bliss.

Jñānadeva expresses variously the attainment of bliss consequent on communion with God. "As I went to see God, my intellect stood motionless, and as I saw Him, I became Himself..... As a dumb man cannot express the sweetness of nectar, so also I cannot express my internal bliss. God keeps awake in me, says Jñānadeva, and the Saints become pleased by this sign" (Abg. 79). This same silent communion with God Jñānadeva expresses in many other places. "Throughout all my experiences, I have been overwhelmed with silence. What shall I do if I cannot speak a word ? Nivritti showed me the God in my heart, and I have been enjoying each day a new aspect of Him" (Abg. 76). "As I heard of God's qualities, my eager heart ran to meet Him. My body and mind and speech became transfixed. In all eagerness, my hands were lifted up. But as I saw the form of God, they remained motionless as it were. My eyes refused to wink, and I remained one with what I saw" (Abg. 88). "I have been satiated by the enjoyment of Divine experience, and I have been nodding from time after time. I have lost all desires; I have grown careless of my body. Meum and Tuum have disappeared from me. I became merged in God, and the bliss was witnessed by all" (Abg. 81). "God indeed fills the inside and the outside, and as one goes to embrace Him, one becomes identified with Him. God cannot be warded off, even if one wills. Selfhood is at an end. As desire runs after God, God hides Himself. In a moment's time, however, He shows Himself, when all the desires remain tranquil" (Abg. 92).

12. The final experience of the Self.

What is this Self-vision of which Jñānadeva speaks ? Jñānadeva characterises it in various different formula. "I have seen the God unobtainable by the Yogins", he says, "and my heart's desire is not satisfied, even though I have been seeing Him for all time. I have seen the God of gods. My doubt is at an end. Duality has disappeared. I have indeed seen God in various forms and under various descriptions" (Abg. 77). Contrasted with this attitude of assurance, is also the attitude of submission to the Divine will. Jñānadeva is aware that God's nature cannot be entirely understood. "The cool south wind cannot be made to drop like water from a piece of cloth. The fragrance of flowers cannot be tied by a string. The Lord of all can neither be called great nor small. Who can know His nature ? The lustre of pearls cannot be made to fill a pitcher of water. The sky cannot be enveloped. The pupil in the eye cannot be separated from the eye..... The quarrel between God and his spouse cannot be made up. Hence, Jñānadeva meekly submits to the will of God" (Abg. 93). Jñānadeva is a past master in the Yogic vision of God, and he sees God in the immaculate region above the different plexuses. God appears neither as male nor as female (Abg. 85). Both night and day are lost in God. Both the moon and the sun derive their light from Him. He appears as the unity of man and woman, and Śiva and Śakti are both merged in Him (Abg. 86). As Jñānadeva sees God, he finds Him in all directions, "He lights the lamp of experience, and the same vision appears to him in all the ten different quarters" (Abg. 87). God indeed fills not merely the whole outside, but also the entire inside of Jñānadeva. As Jñānadeva sees Him, he becomes merged in Him. "His mind becomes infatuated. Forget-fulness becomes remembrance. The whole world seems to be lost in God" (Abg. 89). "That beautiful form of God infatuates him as he sees it. He sees his own form present everywhere" (Abg. 80). "He sees the mirror of form without form. The seer vanishes. Everywhere God is present. There is neither any rising, nor any setting of God. God alone is, and He enjoys His own happiness in His unitive experience. The invisible Husband keeps awake on his bed without there being any partaker of it" (Abg. 91). This is what is meant by Self-vision. In order to attain to this, the body has first to be delivered over. "God is indeed seen as a full-grown sandal tree, or as a full-blossomed Aśvattha. Jñānadeva bids adieu to all phenomenal existence. True bliss is to be found only in Self-vision" (Abg. 94). As Jñānadeva began to see himself, he was lost in himself. His mind remained cheated. God was inside, God was outside. He himself appeared to him as God.

Nivritti had really killed his separate individuality (Abg. 95). Jñānadeva even supposed that in his ecstatic experience, he was one with his teacher Nivritti (Abg. 97), not to speak of his identity with God. God was his, and he was God's. This unity had naturally come about. God was himself, and he was God. Ignorant they, who did not know this unity (Abg. 98). He had seen God without the eye, and touched Him without the hand (Abg. 99). He had embraced him without a body (Abg. 101). Jñānadeva is anxious that God should speak a word with him, now that He has presented Himself before him. He is on the point of calling God cruel (Abg. 102). But God indeed is able to satisfy all the desires of Jñānadeva. He, on whose forehead a thousand moons shine, whose eyes are as beautiful as a lotus, and who has a constant smile on His lips, begins to move before Jñānadeva, and nods before him. He stands up, and moves his hands, and speaks words in confidence from time to time, thus fulfilling all the desires of Jñānadeva (Abg. 103). "This is indeed the end of the Abhangas of Jñānadeva. In this wise is the super-conscious state to be reached. Nivritti alone knows the final cause of the Abhangas. A fool does not deserve to know this spiritual instruction: hence, he is unworthy of entering into this shrine of knowledge" (Abg. 105).

Sopana, Muktabai and Changadeva

13. The teaching of Sopana, Muktabai and Changadeva.

The Abhangas of Sopāna, Muktābāi and Chāngadeva approximate to the Abhangas of Jñānadeva neither in quality nor in quantity. Yet mystical experience in them is entirely unmistakable. Sopāna tells us, that he, who contemplates upon the name of God, shall never come again to experience the turmoil of life after life (Abg. 1). He tells us that the distinction between sacred and not-sacred, which people make, is entirely foolish. The only sacred thing in this world is God, and the not-sacred thing is the mind of the unbeliever. Sopāna, having given himself over to God incessantly, is an exemplar of sacredness (Abg. 2). He also tells us that he forgot all joys and sorrows in the Name of God (Abg. 4), and that as soon as the sound of the devotees fell upon the ears of God, He came forth to receive them (Abg. 5).

Muktābāi tells us that she was leading merely a blind-fold life; but she was awakened to spiritual consciousness by the grace of Nivritti (Abg. 1). She compares the grace of Nivritti to the bank of a river, across which, and by the help of which, she was able to swim to her goal (Abg. 2). She tells us also in a mystical fashion that "she saw an ant floating in the sky, and that this ant was able to devour the Sun. A great wonder it was, she says, that a barren woman gave birth to a child. The scorpion went to the nether world, and there the serpent fell at its feet. A fly was delivered, and gave birth to a kite. At these experiences, says Muktābāi, she laughed" (Abg. 4). She asks us, who has been able to see the moonlight by day, and the hot sun-light by night (Abg. 5) ? She tells us that as the trees in a forest become fragrant by a sandal tree, which is in the midst of them, similarly, people begin to love God when there is a devotee in the midst of them (Abg. 6). Muktābāi's advice to Chāngadeva is remarkable for its candour, and its grasp of truth. "Turn back from the stream of life", she tells him ; "for if you were to go across the current, you will be swept away. The water of the river of life runs with great force, and it throws down even the greatest of swimmers. Life indeed is transient, and you must not allow it to waste. Think of the internal sign, says Muktābāi to Chāngadeva. For, it is the grace of God that would enable you to cross the stream of life" (Abg. 7). Muktābāi also tells Chāngadeva to speak words of silence (Abg. 9). She advises him to sleep the sleep of ecstasy, wherein the unstruck sound is heard, the mind is regulated by the thread of breath, and a state is enjoyed which is beyond both sleep and consciousness (Abg. 10). "In that state", says Muktābāi, " the bride-groom will come from the womb of the bride, and as the bride-groom comes out, the bride will vanish from before him, and there will be no limit to the happiness that may be enjoyed" (Abg. 12).

Chāngadeva, who was taught the secret of spiritual life by Muktābāi, tells us in his Abhangas that the body is the bride, while the Ātman is the bride-groom (Abg. 4). After the marriage takes place, the bride-groom will go to his house, and the bride will be sent with him. "I shall now remain content", says Chāngadeva, "once that I have delivered over the bride into the hands of the bride-groom" (Abg. 5). Like Muktābāi herself, Chāngadeva tells us that " the sky has been enveloped by an ant, and there a great wonder took place. It was one gnat which enveloped the whole Universe" (Abg. 7). "As from a sound-machine, words come out, and there is yet no person who is visible, similarly, the flute is playing all day, says Chāngadeva, and its sound has filled the whole Universe. Chāngadeva, who merged himself in this all-enveloping sound, became God by meditating on God" (Abg. 10).

CHAPTER V.
General Review

1. General Review of the Period.

Of the three great works of Jñānadeva, the Jñāneśvarī, the Amritānubhava and the Abhangas, it evident that the Amritānubhava is, on the whole, a philosophical work, Abhangas a mystical work, while the Jñāneśvarī contains both philosophy and mysticism. We have characterised Jñānadeva's mysticism as intellectual mysticism, because it is rooted in the firm philosophical groundings of the Bhagavadgītā. His Commentary on the Bhagavadgītā may be regarded as evidently the greatest of the Commentaries that exist on that immortal poem. This may be evident from the copious citations that we have given in our exposition of the Jñāneśvarī from that great work. The world will await the day when the whole of the Jñāneśvarī may be translated into English, and thus be made available to the world of scholars. But our selections, representative as they are, will sufficiently show the greatness of Jñānadeva's vision. On the ethical side, especially, the Jñāneśvarī excels almost, any great work on moral philosophy. Its analysis of the different virtues is acute and profound. The philosophical grounding of Jñānadeva, as evidenced in the Jñāneśvarī, is more or less of the Advaitic kind, though occasionally here and there some concession is made to the other schools of the Vedānta. Sir Ramakrishna Bhandarkar once expressed his great inability to understand how the Maratha Saints could reconcile Advaitism with Bhakti. It is exactly this reconciliation which is made in Mysticism generally, and more particularly in the Mysticism of the Mahārāshtra school which is worth while noting. The philosophical foundation of the Amritānubhava is somewhat in a different line. There we see how Jñānadeva is under the influence of the philosophy of the Śivasūtras when he refers to such terms as Pinda, Pada, Śiva, and Śakti. It will be an interesting study when Gorakshnātha's and other Nāthas' works are discovered to see how much Jñānadeva owes to that school. But it is evident, as we see in Amritānubhava III. 16, that Jñānadeva had come definitely under the influence of the Śiva-sūtra philosophy : आणि ज्ञान बंधु ऐसें। शिवसूत्राचेनि मिषें। ह्मणितलें असे। सदाशिवें. Then again, we have to take into account the way in which Jñānadeva argues against the Māyā doctrine as ordinarily understood, and it is wonderful, as Pandit Pānduranga Śarma has pointed out, how Jñānadeva uses the very same arguments against the Māyā doctrine as Rāmānuja had used in the Śrībhāshya. But we must not suppose that Jñānadeva was not a believer in the Māyā doctrine in its ethical and mystical aspects. Metaphysically, no doubt he advances the Sphūrtivāda in the Amritānubhava: as light may come from a jewel, so the world comes from God, and the world is to the same extent real as the light is. This does not bespeak the utter unreality of the world according to Jñānadeva. Ethically and mystically, however, we know how in his Jñāneśvarī he cries aloft:—

आतां महदादि हे माझी माया। उतरोनियां धनंजया।
मी होइजे हें आया। कैसेंनि ये।।...।।
येथ एक नवलावो। जो जो कीजे तरणोपावो।
तो तो अपावो । होय तें ऐक।।...।।
पाडस वागुर करांडी । कां मुंगी मेरु वोलांडी ।
तरी मायेची पैलथडी । देखती जीव ।।

येथ एकचि लीला तरले। जे सर्वभावें मज भजले ।
तयां ऐलीच थडीं सरलें । मायाजळ ।।

Jñā. VII.68-97.

Jñānadeva points out unmistakably the unreality of existence in this mortal world, and he calls the minds of the people back to the spiritual life which alone is the true reality. This Reality could be attained through devotion. Jñānadeva's philosophy preserves both the oneness and the manyness of experience. His spiritual Mysticism reconciles both Monism and Pluralism. "Not in the Monism of Śamkarāchārya, nor in the Dualism that is quite satisfied to remain two, but in the spiritual experience that transcends and includes them both, is peace to be found" (Macnicol). It is not our business here to enter into a philosophical discussion of the nature of Mysticism. But we may say that it does not regard the duality of devotion and the unity of mystical experience as contradictory of each other. It was thus that Jñānadeva and Nivrittinātha and Sopāna and the rest could start by Bhakti to end in Unitive Experience. Farquhar fitly calls Jñānadeva the "Coryphæus" of the whole Bhakti movement of the Maratha country- When Jñānadeva had once laid the intellectual foundations of mysticism, the superstructure which the other Saints raised was a matter of not very great difficulty. Nivrittinātha must have been a great Saint indeed a Saint who could have a disciple like Jñānadeva. Sopāna, Jñānadeva has praised immensely. Muktābāi, the young sister of the three brother saints, was perhaps the greatest of the Indian mystical poetesses. Chāngadeva, who comes at the end of the line, is a sublime illustration of the insufficiency of the life of mere Yogic power before a truly mystical attainment of God.

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